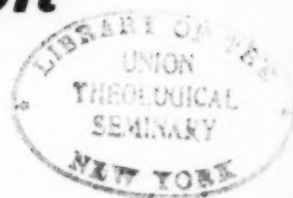


The CHRISTIAN CENTURY

A Journal of Religion



The Denominational
Disarmament
Conference

By Stanley I. Stuber

Chicago

An Editorial

Prayer Meeting
at 11 A. M.

By Charles M. Sheldon

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The CHRISTIAN CENTURY

February 19, 1930

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Keeping Step with the Procession

On the way over from the train this morning my friend and I fell to discussing the great building in which formerly reposed the mortgage on my home. It is one of the most impressive buildings in Chicago's loop, completed only last year or the year before. But my mortgage is no longer there, and the lower floors of this huge skyscraper are vacant. For the fever of amalgamation has hit the banking business, and the bank that had just completed this building was no sooner in it than it was combined with another bank, and went to live in another, and even more recent, skyscraper.

My friend used the incident as text for a homily on what is happening to the banking business. My contacts with that business are altogether too fugitive to make it possible for me to develop that particular argument. But that empty banking space does emphasize, even to me, the pace at which things are changing these days, and the readiness which men must show to shift their whole program if they are to keep up with the procession.

Here's a manufacturer who goes to bed at night with a good business. Cotton stockings, let us say. He wakes up without a market. What is he to do? They tell us that there are great cities in China on the edge of starvation because of the slump in the hair-net industry that followed the rise of the boyish bob. The world is full of that sort of thing just now, and the brewers and distillers aren't the only people who have had to show ability to think and produce along new lines or go under.

It seems to be generally acknowledged that the spirit of change is abroad in the world of religion more than almost anywhere else. The same sort of requirement for new thinking, new viewpoints, new modes of expression, new interests, is operating there. Take this matter of Christian unity. As one brother writes in this week's paper, the whole business has suffered a transformation in the last ten years. Perhaps one trouble at Lausanne was that there were so many people there who didn't know it.

Well, that's all preliminary to the observation that, in this period of change, there are no two periodicals that more satisfactorily fulfill the needs of the hour than the two companion journals, The Christian Century and the Christian Century Pulpit. Of course, the Pulpit is for preachers. But for the preacher who wants to keep up with the procession it becomes, in company with The Christian Century, almost a necessity. The Christian Century shows the way in which Christian thought is moving; the Pulpit shows the way in which living preachers are translating these living thoughts into living words. The combination offer to ministerial subscribers is always good: Both papers one year for \$4.

I see they've reprinted the Eastman articles on the movies in pamphlet form. I thought they'd have to.
THE CHEER LEADER.

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The CHRISTIAN CENTURY

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EDITORIAL

IT IS STILL too early to form an opinion as to the final results of the London conference, but it is not too early to form an opinion of the method being pursued. After all, the method is as important as, if not more important than, the conclusion. For the adoption of a right method will surely produce the right results at a later, if not at this, conference. Whereas the adoption of a wrong method now will make future results more difficult even if an appearance of success crowns the present effort. And there can be little doubt that the conference has chosen the wrong method. Only two methods were open to it. One was to consider the armament needed by each nation on the presupposition that all the nations had renounced war and solemnly agreed never to carry an international dispute to the battlefield again. The other was to consider the armament needed by each nation on the presupposition that that promise means nothing, or practically nothing. The London conference chose the latter way.

The Kellogg Pact Not Being Used

IN CHOOSING not to base its negotiations upon the Kellogg pact, the conference has brought profound disappointment to millions of people in all countries. There were ample grounds to expect the conference to take the other course, in spite of the French objections to it. President Hoover and Premier MacDonald had indicated last October in their joint statement upon returning from the Rapidan camp that their conversations had been "largely confined to the mutual relations of the two countries in the light of the situation created by the signing of the peace pact." As he was leaving the United States, Mr. MacDonald, speaking for Mr. Hoover and himself, said: "We have agreed constantly to keep the pact in front of us and to use it for the purpose of coming to an agreement on subjects which have defied agreement until now." In the invitation issued to the other four powers by Great Britain, the Kellogg pact

was specified as the preëminent reason why a conference on limitation and reduction of armaments should now be held. But the pact has not been used as the basis of negotiations. It would be ridiculous to claim that it is being kept "in front of" the London conference. The sickening truth is that the peace pact has been lost in the shuffle. Instead of beginning the negotiations with the question: "Now that war has been universally renounced, what do we need in the way of navies in order to police the seas?" the question has been: "How large a navy can we secure for our country with the consent of all other countries?" The conference envisages war, not peace, and all its talk, so far, has presupposed war as the contingency for which each nation must be prepared.

Forsaking the American Point of View

MR. STIMSON has greatly disheartened the pacific public opinion of the United States by allowing himself to be drawn into negotiations on the basis of war. For weeks he refrained from putting forward any proposal on behalf of this country, justifying his reticence with the statement that all the world knew where the United States stood. His silence and this single statement were interpreted as reflecting Mr. Hoover's armistice day speech in which the President, looking forward to the London conference, declared: "It only remains for the others to say how low they will go. It cannot be too low for us." When, therefore, Mr. Stimson opened his lips and made an American proposal, we had a right to expect that it would embody the American point of view. Instead, he went over unqualifiedly to the European point of view. The diplomacy of the conference had sucked him into the poker game of war preparation. He offered to scrap three battleships if Britain would scrap five, and Japan one. He proposed parity with Great Britain on a basis of cruiser building which would cost the United States over a billion dollars for new building in five years! Surprisingly he included the building of a superdreadnought by the United States to match the great Rod-

ney and Nelson battleships of Great Britain. And this in the name of limitation and reduction of armaments! Parity by building more ships, was the essence of Mr. Stimson's proposal, not parity by scrapping ships. Mr. Stimson—and behind him President Hoover must bear the chief responsibility—lost his great opportunity to define America's point of view as that of the peace pact. How far he has allowed that point of view to be eclipsed is further disclosed in his childish exultation over a possible treaty "humanizing" the operations of submarines in warfare! Mr. Stimson and his colleagues appear to have lost their perspective. Whatever the final results of the conference may be, if they are secured by a method which is really a preparation for coming war their value for the future will be far less fruitful and significant than less substantial results based upon a method which would impress more deeply than ever upon the consciousness of mankind the all important fact that war is now legally impossible.

The Bookseller Cannot Be So Green

THE bill introduced a few days ago in the New York legislature exempting the retail bookseller from prosecution on the charge of circulating an obscene book and placing the whole burden of responsibility on the publisher, has only superficial merit and deep defects. The plea that "the retailer cannot be expected to study for possible obscenity every volume issued," sounds plausible enough. There is suggested to the reader's mind the case of a "broad" passage which may be hidden in the midst of an otherwise irreproachable book issued by a reputable publisher. Such a case might occur. Or perhaps one thinks of some novel or play possessing literary merit but possibly open to an adverse judgment by a critic more sensitive to moral than to artistic qualities. There are such cases. But neither of these represents the bulk of the censorship cases. They deal with an entirely different sort of material issued by an entirely different class of publishers. The sort of stuff that the various vice suppression societies go after is, for the most part, surreptitiously printed and distributed by underground methods. Booksellers who want to handle that sort of thing know where to get it. And when they sell a twenty-page pamphlet printed on flimsy paper for a dollar, or a bound volume of average size for ten or fifteen dollars, it can scarcely be supposed that the booksellers are wholly innocent and unsuspecting. By all means "the publisher should be willing to defend and assume full responsibility for every book he issues." The burden of that responsibility should not be lightened. But booksellers also have some responsibility for the books they sell; and when the book is obviously indecent on every page, the publisher unknown, and the price itself a confession of guilt, the seller must bear all the responsibility. The provision exempting actors from prosecution and making the author, the director and the producer

responsible in the case of immoral plays has more to be said in its favor. The motive for the exploitation of immoral books and plays is always greed. If you can strike at the people who get the money, you strike at the nerve-center of the enterprise.

The Movies Warn The Churches

HOW do the gentlemen who control the moving picture industry regard the interest of the churches in the quality of the pictures being displayed in American communities? Are they as eager as Mr. Hays and others have said for close cooperation? A pronouncement by Mr. C. C. Pettijohn, which appeared in a recent issue of the *Film Daily*, goes a long way toward answering the question. Mr. Pettijohn is one of the real barons of the moving picture world. He is the man who does the important legal work, such as conducting hearings before congressional committees in Washington. He does not waste his time on the women's clubs and clergy, but reserves his appearances for occasions that really count. In other words, when Mr. Pettijohn speaks, the movie industry is really talking. And, says Mr. Pettijohn, the situation "may be fairly and honestly stated: That theaters sell amusement. That churches sell religion. That schools sell education. That newspapers sell news. These four bulwarks of American civilization can do much to help each other. But they should not attempt to run each other's business. Each is entitled to freedom of human expression and should be chargeable only after they have violated the law. Let these facts be realized by all concerned, and 1930 will be a most momentous year." The church, the schools, and the press should be interested in this blanket warning to keep to themselves their opinions on the movie business. Especially interesting is the practical avowal of the intention of the movies to go as far, in their scramble for profits, as the law will allow. If any question remained as to the need for the sort of study of the industry which Dr. Eastman has contributed to these pages, or the sort of reforms that he has advocated, Mr. Pettijohn's statement would remove it.

Korea and the Simmering Orient

THE tensivity of the far east is further revealed by the reports which are now reaching this country of student uprisings in Korea. These started as long ago as October, in the city of Kwanju in southern Korea, and gradually spread throughout the entire country. Reports which show the seriousness of the situation have not been allowed to pass the Japanese censorship until now, when the police believe that they have the situation again in hand. In the beginning, the trouble seems to have been merely a scuffle between Korean and Japanese schoolboys in Kwanju. A riot between larger crowds of high school students

of the two nationalities brought in the police. Korean resentment at the way in which the police handled the case led to widespread student demonstrations. The final outcome was something in the way of a city-wide student strike, and the jailing of a large number of Korean students. Out of this came a recrudescence of the agitation against Japanese rule, which has not been heard publicly for several years. In Seoul, the capital, practically the entire student public in schools of college and high school grade went on strike, and the police made hundreds of arrests. A Korean newspaper account says that "the most pathetic scenes were in the girl's schools. Unable to join their brothers because of the police and school authorities, they went on strike just the same, but with a touch of oriental feminism. They went on a crying strike. In groups of hundreds they wept and cried." No wonder the Japanese police had difficulty in deciding as to how to handle the situation! This student demonstration cannot be regarded as a serious uprising. Japanese rule in Korea is not threatened. But it is instructive as showing the underlying unrest of the orient.

Spain Merely Changes Dictators

THE fall of the Spanish dictator, General Primo de Rivera, may naturally suggest reflections upon the instability of dictatorships and stimulate speculation as to when the Italian dictatorship will topple. Rivera took office in 1923; Mussolini a year earlier. The parallel proves nothing. The conditions in the two countries are radically different, and the strength, both personal and political, of the two strong men is of entirely different orders. Besides, Rivera has long been credited with trying to get out, while Mussolini has no other idea than of staying in and carrying on a great work which he considers not yet half done. Feeling his seat trembling beneath him, Rivera appealed to the principal captains general and garrison commanders, his own appointees, for an expression of their confidence. He did not get it. The king heard of it and called him upon the carpet. Explanations were not accepted, and Rivera's resignation was accepted. After all, a dictator who can be fired like an office boy is something less than a dictator. But Rivera never had any messianic illusions in regard to his function, and lately he has had none in regard to his power. But if his fall illustrates the instability of dictatorships, the seven years continuance of his administration without accomplishing the purpose which gave it ostensible justification illustrates their futility. When Rivera executed the military coup in 1923 which placed him at the head of the government, he gave himself six months in which to quiet the public mind, restore popular confidence, then badly shaken by defeats in Morocco, and reestablish constitutional and parliamentary government. He got out of the Morocco scrape decently enough, and preserved internal peace by military methods, but apparently con-

stitutional government is no nearer than it was. The new premier is just another general, Berenguer, a bitter personal enemy of Rivera. He may have the "confidence" of the king, but there is no evidence that he and the people have enough confidence in each other to make probable the early return of a civil government with even such a mild degree of popular participation as passes for liberalism and liberty in Spain.

Piteous Appeals From China

WE DON'T know how the American Red Cross feels about it, but these continued tales of human agony in the China famine zone are getting on our nerves. The Red Cross decided not to do anything to help because of the danger that food supplies shipped in would be seized by irresponsible Chinese militarists and bandits. It also decided that its purpose is to help in emergency situations, and a famine that covers months—and is a long way off—doesn't qualify as an emergency situation. But the facts, amply supported by the secular press and by missionaries, show millions of human beings starving to death. Hundreds of thousands have already died; other hundreds of thousands must die. The suffering is said by those competent to judge to exceed that of the Chinese famine of 1920-21, when America poured out its riches to help. Indeed, some of the American observers who have surveyed the stricken territory declare that more people are starving, more dying, than in any other famine in history. The Chinese government is doing what it can for the relief of these people. In view of the financial difficulties of that government, it is doing a great deal. Such relief as has been provided has been distributed with almost no loss whatever. Missionaries on the ground declare that further relief can be distributed in an equally efficient manner. Bishop McConnell, Dr. Cadman, Rabbi Krass and a large number of similarly dependable leaders are now making a special appeal to Americans to send funds to the China Famine Relief U. S. A., which is an incorporated body with headquarters at 205 East 42nd street, New York city, of which Dr. Cadman is chairman and Dr. Sidney L. Gulick secretary. Is it possible that Americans will not do what they can to save some of these millions from death?

Another Argument For Episcopacy

CONGRATULATIONS are in order all around on the election of Dean William Scarlett as coadjutor bishop of the Episcopal diocese of Missouri. The city of St. Louis, the state of Missouri, the diocese, and the man himself all have their share in the apportionment of good wishes which should accompany such an event. Most of all, however, is the Episcopal church to be congratulated. For it is by

the accession of such men as William Scarlett to her house of bishops that the Episcopal church will most quickly and permanently convince other communions that there is a pragmatic value in episcopacy which all would do well to share. The most immediate and destructive danger which confronts an episcopacy—whether in the Episcopal church or in any other episcopally-organized communion—is not from attack from without. It is from sacerdotal notions within that conduce to the election of men of restricted outlook and small venturesomeness, relying on the tradition of their office to make up for the lacks of their personalities. Dean Scarlett is emphatically not of this sort. He is a big man in every respect—so big a man that he will overcrowd any position. He will as far transcend the narrow limits of a diocesan episcopate as he has transcended the limits of the cathedral congregation which he has served for the past seven and a half years. In his election it is easy to foresee the coming to the front of one who should, in a few years, be one of the acknowledged leaders of the Christian forces of all the churches.

Chicago

THE rest of the world looks with fascinated incredulity at Chicago. There is a vastness of proportion about the tales of her wrongdoing that compels consideration, even while it awakens fear. The sins charged against the city are not new sins. They occur in every municipality. Corruption in politics; lawlessness; financial incompetence. What city does not know these? But in the case of this lusty young giant, these sins that are common to all are seized upon and given gigantic expansion until they seem to have become not incidental to the city's life, but integral to that very life. So, people of other cities, seeing what is happening, read a portent for the future of their own communities; read, and tremble.

Can conditions in Chicago, these others ask, possibly be as bad as they are reported to be? The usual answer, as made by the citizens of Chicago, is that they cannot, and are not. Chicago's citizens protest that they do not go armed, that they do not wear bulletproof clothing, that they do not find life within their municipality different from the life which they experience when they travel in other cities. They protest that the press, by apportioning huge headlines to tales of murder and misgovernment, has directed attention away from the constructive achievements—boulevards, playgrounds, schools and universities, museums and the like—which are the city's glory and the true measure of its worth. There is an easily perceived feeling that the city's press has betrayed the city's good name; that the newspapers of any other town, while they might have told the tale of civic unrighteousness, would have managed to do it in a discreet and inconspicuous fashion without inviting the attention and scorn of the rest of mankind.

There is something to be said for this resentment on the part of Chicago's citizens. There is vastly more constructive and intelligent public service going on in Chicago than is known, or appreciated, outside the city. The forest preserve, for example, which throws its miles of inviolate woodland about the city, offering the poorest dweller unsurpassed playground within an hour's travel, has not been held against the rapacious advance of the subdivider and the house-builder without careful planning and constant watchfulness on the part of public-minded citizens, both in and out of office. It is doubtful whether any other city in America possesses a group of privately-supported organizations devoted to the unceasing study and improvement of the public service to equal the Municipal Voters' league, the Legislative Voters' league, the Chicago Plan commission, and similar organizations. The latest tabulation shows 48 distinct organizations dealing with citywide civic activities; 142 dealing with civic activities relating to specific problems; 46 business organizations which give special attention to public affairs; 42 professional organizations doing the same thing. One cannot go far in a study of civic conditions in Chicago without admiration for the extent to which and the intelligence with which the problems of the city are being studied and attacked.

Nevertheless, conditions in Chicago are bad enough to justify the unenviable reputation which the city holds. Chicago is reaping today the harvest of long years of corrupt politics. As Henry Justin Smith and Lloyd Lewis make so clear in their remarkable book, "Chicago: A History of Its Reputation," the city has been forced to struggle with corruption in its administration from the beginning. The struggle has not always been a losing one. Despite the temptation to illicit profit that is bound to assail any officeholder during a period when prairie dirt is turning into a crowded urban area, with ten thousand fortunes depending on the favor of the authorities who act as umpires in the game of city-building, Chicago has many times shown its power to tear down the unrighteous mighty from their seats and to ordain de-the mayoral candidacy of Prof. Charles E. Merriam, cent government. In the year 1911, however, the city, by a margin of less than 20,000 votes, rejected as worthy a candidate as ever sought the chief office in a large American city. Up to that time, municipal government in Chicago had been improving. From that time, it started downhill. It is well to remember, as Donald Richberg has recently pointed out, that the defeat of Professor Merriam was due to his refusal to assure certain large, and respectable, business interests that they would be undisturbed in their accustomed infractions of certain city ordinances. Respectable business turned the course of Chicago toward bad government in 1911. Now, 19 years later, it is paying a heavy price for its choice.

Four years after Chicago rejected Professor Merriam it swept into power, with a majority of almost

150,000 votes, William Hale Thompson. Mr. Thompson was pushed forward as the candidate of as sinister a group of predatory politicians as any municipality ever knew. Yet he was given almost unanimous support by the "better elements." Probably the most effective vote-catching device employed in his first campaign was the contrasting of his Protestantism with the Roman Catholicism of his opponent. It was white, Nordic, Protestant Chicago that set Thompson in power, which is only another example of the ease with which the astute politician can pervert the prejudices of the smuggest portion of the community to his own devious ends.

Mr. Thompson remained in office for eight years. During those years an orgy of corruption swept through the city government. Mr. Thompson has himself been held personally responsible by the courts for more than a million dollars of city funds diverted to the pockets of alleged real estate valuation experts, and unless the final court reverses the decisions already made he will have to restore this sum from his own pocket. Far worse than Mr. Thompson's own derelictions, however, was the looting indulged in by the political machine of which he was the head. Every department of the public service became a plaything for politics of the most corrupt sort. The administration of the schools was reduced to chaos; the public payroll sagged under the weight of unneeded thousands of city employees; the city treasury was swept bare.

Outraged by the excesses of the Thompson regime, the citizens put into office a man of a different stripe. For four years Mayor Dever sought to bring honesty and sobriety back into municipal affairs. His success was only partial, for he was handicapped by obligations to a political machine which depended for its sustenance on the distribution of awards and favors. But the finances of the city were vastly improved; certain technical services, such as the schools and the public welfare work, were largely released from political control; at least the promise of good government was revived. Yet the city, at the end of four years, denied Mr. Dever a reelection and welcomed Mr. Thompson back to office. It has been said that the election hinged on the proclamation of "America first!" and the promise that King George would be made to keep his snout out of Chicago politics. These were, in truth, the slogans on which Mr. Thompson campaigned. But the election was decided by two elements—by the activity of the element that saw in the return of Thompson opportunity for a wide open town, and by the apathy of the citizens who were not members of organized political machines.

The return of Thompson brought exactly the sort of city administration that had been forecast. A general corruption in political leadership produced a swift and equally general corruption in the police department. The public services were rapidly demoralized under the assault of job-seeking (and obtaining) hordes. The schools became loot for the spoilsmen. Vice spread cancerously throughout the city. The ad-

ministration of justice became hesitant and undependable. The treasury was swept clean. Two years ago the citizens, in despair at the general degradation of public life, started the long, hard process of rehabilitation by turning out a state's attorney who had lost their confidence and putting in that important office a man who, whatever his other shortcomings, was reputedly honest. But the way to an honorable public service cannot be traveled at a bound. The political combinations that have battered on the disintegration of public morality are still intact. The Thompson term of office has another year to run. The ranks of the reformers are anything but united. The outlook is not encouraging.

This is the background against which the gangster becomes intelligible. The gangster is not, as popular mythology holds, a product of prohibition. He has been in Chicago from long before prohibition. He has, to be sure, been made immensely wealthy by prohibition, and so immensely more dangerous. But the gangster is a product of corrupt politics. He is not a shadowy figure of the underworld. He is known; the Chicago Daily News has, within a week, published the names and addresses of the principal members of all the gangs in the city. The gangster flourishes because, in addition to regulating the traffic in illicit enterprises which corrupt politics encourages as a source of revenue, he is necessary as the "strong arm man" who terrorizes the polls in strategic centers to see that the reigning political dynasty is not disturbed. Practically every one of the conspicuous gangsters who have been slain in Chicago have been active members of political machines. Not all of these have been the machines of worst reputation; "Diamond Joe" Esposito was one of the most important lieutenants of United States Senator Deneen.

When the political connections of the gangsters is borne in mind, and the connection between their illicit operations and the revenue of the corrupt politician, it is not impossible to understand why their internal warfare proceeds without serious interference from the authorities. Since the killing of "Big Jim" Colosimo nine years ago, some 70 important gangsters and 300 minor thugs have been killed in this warfare. No one has been punished for any of these shootings. Only four have been brought to trial. The gangster who came nearest to conviction was James Dougherty who, within a few days of his acquittal, was murdered outside a vice resort while in company with the assistant state's attorney who had prosecuted him, and who was also murdered.

The sums for which these gangsters fight are staggering. In 1926 the federal district attorney, Mr. Edwin A. Olsen, while attempting to put the Capone gang out of business, discovered that, in that single year, the notorious "Scarface Al" Capone had handled, as the income of his vice, brewing, gambling and distilling interests, a total of 70 million dollars. In 1928 Capone told Mr. Edward D. Sullivan, a New York journalist, that 30 million dollars had been spent in the city in that year for protection alone.

This represents a direct levy by corrupt politics and a corrupt police.

Allied with this gang warfare over the control of vice, gambling and the illicit liquor traffic goes the development of "rackets" and the "racketeer." The racketeer is an end-product of the jungle warfare between capital and organized labor. So savage has been this warfare, on both sides, that the way has been opened for the appearance of a new sort of gangster who, under the guise of "protecting" an industry from nefarious competition, extorts from it large sums of money. If the industry hesitates to accept and pay for this "protection," it is subjected to bombing or other disciplinary measures. The most reliable figures available show that, last year, Chicago industries paid directly 138 million dollars to racketeers, and a sum at least as large went indirectly to the same vultures. Recent killings bear every indication of growing out of the racketeering situation as much as out of the warfare between beer gangs.

As if this were not enough of a price to pay for its choice of corrupt officials, Chicago now faces financial bankruptcy. It is hard to explain the causes of this condition in a paragraph, but in the main the situation is this: No taxes have been collected since the spring of 1928, while assessors and reviewers have been struggling with an assessment that was thrown out by the state tax commission because of manifest unfairness and have been making a new appraisal and a new assessment. Taxes which should have been paid in the spring of 1929 will not be paid until the summer of 1930, if then. But the governments of Chicago—there are really three separate bodies involved, the city, the county, and the school board—have been going on a basis of paying one year's expenses with the following year's tax returns. Consequently, when the taxes were cut off Chicago had already borrowed a year ahead, and may ultimately be found to have borrowed more than the total tax which is still to be collected. Private parties have engaged accountants, at a cost of about \$50,000, to discover exactly what this situation is, but no one is as yet sure. It is hardly to be wondered at, therefore, that the bankers have reached the point, after more than a year, where they will not advance more funds on the security offered by tax anticipation warrants. Hence, the bankruptcy of a wealthy city which so astonishes the world.

We give this extended account of the situation in Chicago, conscious that it falls far short of adequacy. Adequate description of the chaos which confronts Chicago's citizens, or of the sources from which that chaos comes, would require a hundred times the space here available. What can be said as to the hope of salvation? Is there really any hope of salvation? By that we mean not merely a temporary improvement, obtained by turning obviously unfit officials out, but later dissipated when the public wrath has been appeased. Can the modern city, if conducted as a democracy, hope to become a satisfactory and permanent

political unit? Or must we conclude, with Spengler, that the city is a product of the decadence of civilization, and that as the city grows the vitality of society must evaporate, until the whole social order crumbles?

We cannot accept the Spenglerian conclusion. Nevertheless, in the light of the experience of Chicago some disturbing conclusions seem justified.

1. Democracy confronts its most pressing and baffling problem in the city. The administration of the city touches the welfare of the citizens more immediately than the administration of state or nation, while it is in providing good city government that democracy most notoriously fails. Yet the customary response to this admitted condition has little realism in it. To exhort the citizen to pay more attention to civic affairs is largely a waste of effort. Government of the city has become so intricate and huge a matter that it is practically beyond the capacity of the citizen—provided he makes his living at some other occupation—to obtain a dependable knowledge of the processes involved or the personalities between which choice must be made.

The ballot used in the last Chicago election was approximately three feet wide and a foot and a half deep. It carried more than twenty party tickets, and a veritable forest of names. How many citizens could vote that ballot intelligently? The citizen who enters the voting booth to wrestle with an instrument of democracy such as that is bound to depend on outside guidance. In the case of the supposedly "better citizen," that guidance may be the recommendations of such bodies as the Better Government association, the Bar association, or the Municipal Voters league. Or it may be the recommendation of a newspaper. In the case of the masses, guidance comes from the boss. In either case, decision is no longer in the hands of the citizen.

2. It is not clear that democracy can justify its pretensions in city government. At the present moment, the most advertised "progress" in this field of politics is toward the adoption of city management. The employment of a city manager entails the placing of the technical services of a municipality under the control of a professional technician, who is supposed to be without partisan interests. In other words, the cities which adopt a city manager plan are attempting to preserve the forms of democracy (in the general election of the body that hires the manager) while attaining the effectiveness of an autocracy (in the manager himself). It is as yet far too early to reach a final judgment on the city manager plan; where adopted, it has some creditable results to show, but there is always the proverb concerning a new broom to hold in mind.

3. The city may prove to be democracy's decisive battleground. At present, democracy is waging a losing fight in its effort to establish its worth as ruler of the city. Defeat here may presage defeat on a larger front. For democracy's defeat in the city is not caused, fundamentally, by corrupt politics. It is not caused

by the alliance between politics and crime. It is not caused by reckless extravagance. These are but the surface expressions of something that lies deeper. It is this deeper factor that is defeating democracy in the city. And this deeper factor is the pervasive desire for special privilege. Democracy is being undermined, in its efforts to govern the city, by the expectation of all sorts and conditions of citizens—citizens who are called good as well as those who are called bad—that, in respect of their immediate concerns, they will be given a special consideration and treatment.

The heart of Chicago is the business district known as the loop. This district is officially known as the city's First ward. For as long as the memory of men runs, this ward has been ruled by two gentlemen, internationally known to fame as "Bathhouse John" Coughlin and "Hinky Dink" Kenna. Both appear to be impregnable intrenched in their control—and they are, just as long as the business interests in the First ward are content to have them maintained there, and not for a minute longer. For the truth is that, despite anything that periodical reformers may say about the political ideals of Mr. Coughlin and Mr. Kenna, those two gentlemen are precisely the sort of politicians with whom the business interests in their ward find it easy to deal. Business interests are constantly seeking special privilege of various kinds—in the matter of building permits, street closings, fire prevention requirements, and so on and on and on. Politicians with too much honest purpose in their makeup may, on occasions, make difficulties in these matters. Politicians of the "Hinky Dink" sort never do. It is doubtful, for example, whether Mr. Coughlin's career has held, for him, a more satisfying hour than that in which, after a stirring tribute to the contribution of the church to modern society, he induced the city council so to alter the status of the building ordinances as to make it possible for the only church in the loop to build the sort of church it desired to build.

Study the operations of a city like Chicago, and you immediately find yourself enmeshed with the desire for special privilege. The courts are filled with a sinister group of hangers-on. Some of them hold special privileges in the supplying of bail. Some of them claim the power to influence the decision of magistrates. There is a constant buzz-buzz of whispering which makes it hard to believe that the proceedings are not being influenced by other than considerations of law and justice. The assessment of taxes has become an open scandal. As the Chicago Tribune summarized that situation in a recent editorial: "The taxes which the shrewd and unscrupulous dodged were piled upon the friendless, the ignorant, and the honest." Appointments to office, whether in positions that are supposed to be protected by civil service regulations, in the schools, in the park systems, or in whatever capacity, depend on the political considerations involved—which is to say, on special privilege. The granting of franchises—but who needs to be told that tale?

Gang warfare is a terrible condition. The looting of a city's treasury is not pleasant to contemplate. But the citizen fools himself who regards these as isolated and unrelated phenomena. They are, in fact, simply an extension of the expectation of special privilege to new fields and new persons. The shootings of rival gangsters are simply a way of enforcing the distribution of the special privileges in vice that have already been granted. The profligate wasting of a city's revenue is simply evidence that the holding of high office has come to be regarded, in itself, as another form of special privilege.

The citizens who would redeem democratic government in Chicago—and what is here being said about Chicago applies in kind if not degree to every other large city in America—have an immediate and irrepressible conflict on their hands which cannot be avoided. They must pick out the unfit officials who at present hold office and see that they are defeated. They must seek to elect to office new officials of a better sort. This process was started in Chicago in 1928 when a new state's attorney was elected. It must be carried forward rigidly and relentlessly for years to come. But this process is not a complete solution of the political difficulties of the city. Behind it and along with it there must go an equally relentless warfare to rid the city's life of the lure of special privilege. For here is the point at which democracy will stand or fall. If democracy cannot secure a society of equal privileges and equal rights, it cannot ultimately endure. And no citizen, no organization has any right to point out any other citizen or organization as sources of the city's woe as long as he or they are themselves the beneficiaries of special privilege.

An Incredible Episode

AN INCREDIBLE thing has happened in the community of Disciples churches in Kansas City, Mo. The congregation which was until recently known as the Linwood Christian church, the largest Protestant church in the city, for more than twenty years under the ministry of Dr. Burris Jenkins, has been virtually cut off from the organized fellowship of its sister churches by a procedure which is as adroit as it is un-Christian and incredible. For the past eight years this has been an "open membership church," which is to say that it has treated immersion not as a requirement for admission but as a matter for each individual's choice as determined by his own information, belief and conscience. A few weeks ago it emphasized its inclusive character by changing its name to "The Community Church (Linwood Christian)." The prominence of this liberal church has long been an embarrassment to those conservative Disciples who consider immersion a *sine qua non*—and a church of approximately 4,000 members can scarcely fail to be prominent in any denomination. But the Disciples are singularly—and, as they have always

thought, fortunately—lacking in ecclesiastical machinery by which to expel from their ranks congregations which might diverge from the practice of the majority. It has been tried now and again, but never with notable success. The ideal of congregational independency is so firmly fixed in their thoughts and habits that, in practice, any church which has wished to consider itself a "Christian" church and to cooperate in the missionary and other general enterprises of the denomination has been allowed to do so.

Apparently, the coincidence of two circumstances has afforded an opportunity and an excuse for the virtual exclusion of the Linwood church. The opportunity was the organization of a new city missionary society by the Disciples in Kansas City. The excuse was provided by the change in name whereby, if the parenthesis is ignored, it appears that the Linwood church now calls itself simply a "community church." Obviously, it is easier to keep an unwelcome congregation out of a new organization than to put it out of an old one. And that is what happened. Setting aside technicalities, the spirit and purport of the action are indicated by the written statement of Dr. Raphael H. Miller of the Independence Boulevard Christian church: "The consensus of opinion in the meeting was that the admission of the Linwood Community church into the city missionary society would be a cause of embarrassment and disharmony. The representative of the Linwood Community church was therefore requested to advise the church to withdraw its proposed application for admission to the society." There was, as Dr. Miller clearly stated, no disposition to deny the right of the Linwood church to order its own affairs or to condemn its recent action, but it was simply not desired that it should cooperate with the others in the work of "organizing and supporting Christian churches in Kansas City."

And Dr. George H. Combs, another prominent and veteran Disciple pastor in Kansas City, brought the issue to a still clearer focus by declaring as quoted in the daily press, that "the matter revolves solely around the fact that a church cannot be a Christian church and a community church at the same time." Not to read too sensational meaning into this statement, it should be understood that Dr. Combs is here evidently using the word "Christian" in its denominational sense. What he is saying is that, from the standpoint of the Disciples denomination, as he understands their position, a community church cannot belong to that denomination and conversely, we presume, that a Disciples' church cannot function as a community church—for of course it is the manner of functioning and not the mere matter of the name that is of importance.

This, we say, is an incredible action. One does not easily believe that a communion of Christians whose major emphasis for a hundred years has been laid upon the idea of Christian unity; whose most vehement assaults have been directed against the denominational principle which divides the body of Christ;

and whose own beginnings were the result of the excommunication of Thomas Campbell by his presbytery in western Pennsylvania because he insisted upon receiving Christians of other names into fellowship and to the Lord's supper—it is incredible, we say, that such a group of Christians should have so far departed from its own genius as to repeat in this year of grace the history which it has always looked upon as a deep disgrace to the Christian faith.

One wonders if there is not some mistake. Are there not other complicating factors which, if the public knew them, would throw some explanatory light upon so strange an episode? Did the church really desire to remain in the fellowship? Did it make a bid for excommunication as a strategy of distinction and popular appeal? Did it avail itself of appropriate measures for participation in the new missionary society? Or did it by inaction, or by action of insufficient earnestness, make it easy for the other churches to act upon their prejudices without fully realizing the gravity of so doing? Is it possible that there existed other grounds for criticism of the church beside those reasons set forth in the public reports—grounds which had no relation to the church's theological liberalism? Such questions as these are bound to arise as one tries to explain what one cannot believe.

There is said to be in Kansas City at least one other Disciples church—and a conspicuous one—which practices the equivalent of open membership, and yet we hear of no congregation or minister taking a stand by the side of Linwood church and its pastor. Why such unanimity of intolerant conservatism in a progressive city and in the ranks of a progressive communion whose churches hold the premier place among the city's religious forces? Is it due to the power of the great wealth which, centered in one aggressively conservative but generous man's hands, dominates and crows the minds of his fellow churchmen? We have no answer to such questions which knock at the door of one's mind to divert one's thoughts from the attempt to believe what cannot be believed. Lacking any knowledge beyond those statements given out by both sides for public consumption there is nothing else to do but to take such statements at their face value. On that basis the case is plain, albeit incredible.

What it comes down to is this: a group of churches and leaders representing an overwhelming majority of the Disciples of Christ in Kansas City have served notice that, in so far as they can, they propose to make the Disciples a narrow sectarian group bent upon maintaining "a particular ecclesiastical order." They will recognize as partners in the work of planting and supporting Disciples' churches only those who think as "we" think, practice as "we" practice, and establish churches like "our" churches. This is precisely what every sect in Christendom has done since the beginning. To set up a program of ecclesiastical procedure and make it a test of Christian fellowship

and cooperation, to hold that those who vary from that program may be excellent people but that they have no place among "us," to assert that churches not conforming to their pattern are not Christian churches—what is that but the essence of schism and sectarianism? The claim that the program adopted is one given by divine authority does not help the case. Every sect makes that claim. No verbal devotion to "Christian union," no avoidance of "denominational names," can conceal the disgraceful fact that such a group is not a nucleus for union but a party among parties and a sect among sects.

The Disciples have a better note than this to sound. Time was when they made it their boast that they were "not the only Christians but Christians only." The boast evaporates if they permit themselves to follow the leadership of those who erect barriers by which to exclude from their particular fellowship those whom Christ has accepted into his company. The principle of "the equality of all Christians before God" has its application here also. It was that principle for which the first leader of the Disciples movement stood in a day when the existence of denominational divisions was accepted as the normal and desirable condition of the church. The times of persecution having passed, it represented a real growth in grace for men to be willing that those who did not agree with them should go forth and organize likeminded companies and propagate the peculiarities of their faith and practice. That way lay liberty, but not union. It was a harbinger of better things—it might even have been a millennial harbinger—when Alexander Campbell declared that he wished to see the doors of the church as wide as the gates of heaven. But he himself soon lost sight of that objective in his zeal for the restoration of what he came to believe to be the faith, ordinances, organization and practices of the primitive church.

Growth in religious knowledge, through a better understanding of the Bible and through experience—what we do not hesitate to call a fuller knowledge of the will of God and the purposes of Christ—has brought to great numbers of people in many religious bodies a realization of the folly and the divisiveness of any program which is based upon excluding all who do not conform to a "particular ecclesiastical order." This leaven is working among the Disciples as it is among the Episcopalians, Methodists, Lutherans, Presbyterians and others. And the question now is whether those to whom Christian union means no more than the blind and unreasonable hope of bringing all the world into "our" sect are to be allowed without protest to exclude those men and churches to whom union means actually uniting with all those Christian people who are willing to unite with them. That is what the more Christian-minded Disciples, like the more Christian-minded members of other denominations, are trying to do. Very prominent among those who are trying to do it are those who are forming community churches. A community

church is a church which welcomes on equal terms all Christians who care to join it. It is a church which is "Christian only." If now "a church cannot be a 'Christian' (Disciples) church and a community church at the same time," the doom of such "Christian" churches is already written.

The Wrinkles and the Knees

A Parable of Safed the Sage

I WENT to Tea in the home of a friend of mine, and I sate beside a Lady of Intelligence and Culture. And she said, Good evening, Mr. Zip-zip, with thy Hair cut just as white as, Hair cut just as white as mine; I have a question to ask of thee, for thou and I are of the same Generation, and I also am growing old disgracefully, even as thou art.

Tell me, how much longer dost thou think we old folk can continue to put this stunt across?

And I said, Thou art doing it successfully, for thou art young in heart.

And she said, Yea, I am all of that. And I have sense enough not to have my Face lifted, but bear my Wrinkles in their unhidden glory. And I get along fairly well except as to my Knees.

And I said, They are not quite so visible as is the mode.

And she said, Nay; I have sense enough to approach the Current Styles and not to make myself ridiculous by crowding them. This half an inch shorter, half an inch shorter, same length of skirt for mother and daughter, hath its reasonable limits for women of my years. It is not either in their Angularity nor yet in their Amplitude that my Knees betray me, but on the stairs.

And I said, Tell me more about that.

And she said, We may buy our Complexions in the Drug-store, and the Color of our Hair in the Beauty Shoppe, and adjust the length of our Skirts in the places where skirts are made and shortened, but we cannot provide ourselves with Demountable Knees.

And I said, Dost thou feel conscious of Knees in going upstairs or down?

And she said, Listen. My consciousness of mine own Knees is in going upstairs. As Martin Luther climbing the Sancta Scala in Rome achieved his revelation, so do I feel mine. But as for other women, I test them out in their going down.

When I have any curiosity about my fellow woman, I look not upon the Beauty of her Countenance nor the Color of her Transformation, but I stand at the foot of the Stairs as if I were waiting for a friend. And some of the sisters come down the middle of the Broad Staircase, stepping lightly and with graceful action of the Knees. And others come gingerly down the sides with one hand on the Banisters.

Believe me, there is no birth certificate that giveth

a woman away like her Knee-action in coming down Stairs.

And I said, Hath this discovery been of value unto thee?

And she said, Yea, verily, I let other women buy

their Complexions and their Hairdyes; but herein do I exercise myself to have Knees void of offense.

And I said, This doth interest me much; and I am inclined to think that there may be something like this to be true in Religion.

VERSE

Saint James Palace, 1930

(The room in Saint James palace where Charles I spent the night before his execution is being used for the press at the naval conference.)

THIS place was once a threshold to the dark,
Here the arch-terror spread its smothering wings,

Here grief plunged its shrewd poignancies, and stark
Despair denied the privilege of kings.

From here one passed to desperate rendezvous,
His voice beyond a crowd's dense rim unheard,
From here, where now to lands he never knew,
Springs the swift wonder of the spoken word.
For Life now outwits Death in this old room,
And Peace sits patient, tireless, undismayed,
Weaving on these thin wires, as on a loom,
A garment by a thousand wars delayed;
A garment which Mankind shall wear with pride,
When it at length takes Wisdom for its bride.

EDITH RICHMOND BLANCHARD.

Gray Walls

TALL gray walls that fiercely hold
Men shamed with a convict's brand,
Their shattered lives marred in the mold
By the Maker's tired hand.

Tall gray walls, built by men who sobbed
And cursed, sweated, toiled and fell—
Each brick a sigh, a life that's robbed
Of love and hope, condemned in hell.

Tall gray walls, forever will they loom
A symbol of man's ignorance and shame.
Their purpose fails, they spell the doom
Of ailing minds and souls in chains.

Tall gray walls that flaunt aloft their searing rod
And arrogantly straining skyward, toss
A challenge to a half-forgotten God
And pain-racked Christ upon Golgotha's cross.

Grim gray walls that in the dust would lie
If men without the bitter truth but knew;
From within their shadows comes the cry,
"Father forgive them, they know not what they do."

CHARLES W. MONTROSE.

Michigan State Penitentiary.

Inasmuch

GOOD people frowned when he was gone
And coldly shook the head;
"In truth he was a worthless one,
'Tis better he is dead";
"He was so willing, and so kind!"
The little children said.

"A dreamer—and a shiftless sot!"
Declared the busy crowd;
The beggars and the cripples all
In bitter anguish bowed:
"We loved him so! God—give him back!"
The aged wept aloud.

LAURA SIMMONS.

At Cock Crow

I LIKE to think more beautiful than most
Was that still hour . . . the East wove silver strands
Behind which Daylight lurked like fair girl-ghost
With scarlet blossoms in her frail young hands;
As with that last deep sorrow in his breast,
He trod the pathway towards Gethsemane,
Perhaps his hand a dreaming rose caressed;
His sad gaze lingered on some shining tree;
And in the dimness of a quiet glen,
With those who slept, unknowing, at his side,
It may be that his lips moved softly then,
In pleas for Peter who had twice denied—
When suddenly—to interrupt his prayer,
A cock's thin crowing stabbed the startled air.

CLARE MACDERMOTT.

The Voice of Beauty

TO us who seek Religion
The voice of Beauty calls.
Forget not love in the laboratory,
Nor sympathy in squares and cubes;
Leave not the heart to wither
In the hot sun of knowledge understood.
But weave a pattern that is beautiful,
Appealing, reaching out, encompassing
The whole man.

This only is the True Religion.

S. E. FROST, JR.

The Denominational Disarmament Conference

By Stanley I. Stuber

New York, February 10, 1940.

I WAS AWAKENED by the voice of the archbishop of Canterbury. My alarm clock had been set for 5:45, eastern standard time, on a Tuesday morning in such a manner as to turn on my radio. But the clock did not wake me; rather it was the strong, well-modulated voice of the archbishop of Canterbury that brought me back to the world of illusion (Eddington), as he began his address which opened the International Disarmament Conference of the Protestant Churches being held at the Lambeth palace in London. "It is with sincere satisfaction," he was saying, speaking in front of his silver and gold radio microphone 3,000 miles away, "that I am present here to welcome the delegates of the principal denominations of the Protestant world assembled with the object of eliminating the evil results of wasteful competition in ecclesiastical armaments."

The archbishop went on to say that all the denominations were proud of their creeds; proud of their achievements and traditions. For this reason the practical application of the principle of the reduction of ecclesiastical armaments has proved a matter of extreme difficulty. Erasmus, Zwingli, Bucer and Cranmer all failed in their attempts to bring peace. The council of Dort did not accomplish any worthy results toward this end. Nor did the last Lambeth conference. The last attempt at Lausanne was a dismal failure. But today the Christian church wants peace and it can only be achieved through sacrifice. The archbishop closed by saying: "I earnestly trust that the results of this conference will lead to immediate alleviation of the heavy burdens of ecclesiastical armaments, now weighing upon the peoples of the world. In this hope I shall follow your deliberations with closest interest and attention."

An Epoch-Making Speech

It was an epoch-making speech in church history. For the first time was an archbishop of Canterbury's voice heard in America. For the first time an international church conference was being broadcast to the millions of Christians in all parts of the world. The archbishop had not made one of the stilted, meaningless speeches that high ecclesiastics so often make. He wore his working clothes and he made a workmanlike address. There was no doubt that he wanted actual reductions. After his speech had been translated he walked out with a slow measured tread and when his golden altar, the only sign of high ecclesiasticism in the convention, had been removed, the various heads of the chief powers made their addresses.

"Dick" Sheppard, speaking for the Church of Eng-

land and appearing somewhat impatient, made a plea for a common sacrifice for the cause of peace. Dr. William E. Barton, head of the American delegation, said in part, "Although we did run into a blind alley at Lausanne it was in fact a first, if stumbling step, toward disarmament. At this conference we determine to make progress. Satan must not be permitted to enjoy this conference. We assure you on our part that we are prepared to remain here as long as may be necessary to achieve our purpose. The people of America demand of us success; therefore we resolve to be successful." Mr. Kagawa, representing the Christian forces of Japan, asked that the spirit of love permeate the conference. Dr. Karl Barth of Germany, who, Count Keyserling has declared, is the one hope of Protestantism, asked that the word of God be taken seriously by the delegates and be used as the pact of peace. Dr. Herman C. E. Liu, president of Shanghai college, expressed the hope that ecclesiastical strife would be outlawed because the special needs of China demand a religion which has the spirit of sacrifice. He pointed out the necessity of courageous action for, he reminded the delegates, "half measures are always failures."

Chuckling over Luther

There was no applause either for the archbishop's speech or for the other addresses. It was a gathering where noise of that sort would have been out of place. Even the glitter of ecclesiastical gowns was lacking. All of the delegates wore black morning coats. There were no priestly effects whatsoever. It is reported that the Japanese delegates made the best impression. The only note of aggressive bigotry was represented in a picture of Luther and Zwingli at the Marburg conference, which hung upon the wall of the Lambeth palace. Two Lutherans noticed it and they had their chuckle over history in paint as contrasted with another sort of history in the making.

Two very interesting side features resulted from this first international broadcast of ecclesiastical disarmament. The first happened in the London broadcasting studio. Dr. Harry Emerson Fosdick had been asked to give his personal views on the conference directly after the various heads of the delegations had finished their addresses. In order to do this Dr. Fosdick had to miss the thrill of hearing the speeches directly. A few minutes before the archbishop was to speak a member of the staff tripped over and broke a wire leading to the generator. When Dr. Fosdick was told that it would take twenty minutes to repair the damage and realized that millions of Christians would be greatly disappointed if they had to miss the archbishop's speech he grasped the ends of the broken

wires, one in either hand, thus restoring the circuit. The shocks of the 250-volt charge of authority coming from the apostolic succession and the leakage of current due to his liberal body of beliefs shook his arms with spasms. But with a spirit of magnanimity he hung on until the new wire was connected. Thus the archbishop's speech reached to the uttermost parts of the earth only by passing through the life blood of Dr. Fosdick. His hands had been slightly burned, yet as he rubbed them together to restore the circulation he remarked that if he had not been accustomed to acting as a circuit between the fundamentalists and the humanists he would not have been able to endure the ordeal.

The other incident occurred at Vatican city, Rome. Dressed in a heavy sweater, old trousers and rubber-soled sneakers, Pope Pius XI sat with a select group of his "medicine ball cardinals" in the vatican gardens and heard the archbishop's speech by means of a radio placed in the garden for this special purpose. The pope made no comment on the speech, but he did praise the remarkable clarity of the reception. After the archbishop had concluded, the pope and his cardinals resumed the delayed game with extraordinary earnestness.

Preliminary Conversations

As all know, this conference is the culmination of the private conversations which took place a few weeks ago between "Dick" Sheppard of London and Bishop Francis J. McConnell, during Dr. Sheppard's recent visit to the United States. The delegates at this conference mean business. Every delegate, save one (not counting Dr. Fosdick) who got lost in the London fog, was present at the opening session. After a reception at the Lambeth palace given by the archbishop himself the delegates got down to serious work. There will be only a very few prepared addresses. The conference is more in the nature of a round table discussion. Every feature of disarmament is carefully considered by experts and then laid openly upon the table for discussion. Because of the delicate nature of the conversations and discussions it is thought wise not to make these somewhat crude attempts at adjustment public. However, daily messages by the delegates are broadcast and the conclusions of the various sessions will be published.

Of course there have been minor difficulties. The press issued an account of a disagreement between Dean Inge and Peter Ainslie, with Bishop Manning acting as mediator; but this report was denied by the parties concerned the next day. Canon Streeter was misquoted in regard to his statements concerning the validity of the apostolic succession. As a result Dr. Barton warned all Christians not to believe everything that the press says, for he pointed out that the reporters are looking for "news," and another "blind alley" conference would be red letter news. He assured the world that ecclesiastical disarmament was really coming, in spite of the doubts of Will Rogers.

Dr. Barton says that the creedal statements of the two hundred or more denominations in the United States can be greatly cut without endangering the religion of their millions of adherents. As far as possible this conference is being kept out of the hands of the admirals of ecclesiasticism and placed under the direction of the open-minded clergy and representative laymen. As a special cable to the New York Times says: "Practically all difficulties in the situation seem always to arise from the immediate objections of one group or other of the admirals, who regard the whole problem from an entirely technical point of view." Outside of the admirals and petty officers the delegates feel that they are allies in the great cause of the United States of God. They are determined to be guided by the spirit of Jesus of Nazareth, and to take advantage of modern scientific knowledge. Only in this spirit can the conference hope to reach an agreement on a limitation, reduction or parity of the fighting forces of the various denominations.

Will to Disarm Needed

As a great Quaker has recently reminded us, we must maintain a sympathetic attitude and have the utmost patience and hope. The success of the conference will depend very largely upon the sincerity and thoroughness of the delegates. There must be the will to disarm. Our prayers, as *The Christian Century* says, should be for the success of this conference, because if it should fail to reduce the creedal armaments of the denominations the twilight of organized Christianity is sure to set in. If creedal armaments are reduced it will mean a saving of an inestimable amount of misunderstanding, ill feeling, superstition, and intellectual dishonesty. The world is crying for religion—a religion which can be workable in a scientific age. The world wants more of truth and less of theology. This conference will succeed only in so far as it reduces the unnecessary and burdensome taxation resulting from the cost of out-of-date creedal battleships. It is also hoped that a reduction in narrow polemic cruisers and sly, underhanded proselyting submarines will be accomplished.

At first we looked forward to the celebration of the Lord's supper with not a little uneasiness. We feared lest some of the delegates should make a fearful blunder. But now we learn that the supper is going to take the form of a banquet with the free churches of England acting as host and Dr. Frederick W. Norwood, of City Temple, serving as toastmaster, where all the Christian delegates will break bread with one another in the spirit of Christ. So our fears are calmed. This supper ought to be a success, for it will be a close replica of the primitive celebration of the eucharist.

We can well be proud of the American delegation and feel that they will do their utmost to bring about results. Such leaders as William E. Barton, Peter Ainslie, Charles Clayton Morrison, S. Parkes Cad-

man, John Haynes Holmes, Harry Emerson Fosdick, Charles Reynold Brown, Fred B. Smith, Reinhold Niebuhr, William Adams Brown, Daniel A. Poling, Bishop McDowell, Bishop McConnell, Cleland B. McAfee, Milo Hudson Gates, Henry S. Coffin, Charles E. Jefferson, Willard L. Sperry, Shirley Jack-

son Case, Charles W. Gilkey and Shailer Mathews ought to be able to lead the church into a great intellectual and spiritual reformation. "For I consider what we suffer now not to be compared with the glory that is to burst upon us. For creation is waiting with eager longing for the sons of God to be disclosed."

Is This the Twentieth Century?

By D. P. McGeachy

In this literal report of the proceedings connected with the recent examination of a candidate for licensure in a southern city, the author throws a shaft of brilliant light on the question, now being asked in many quarters, as to why a higher grade of candidates are not entering the Christian ministry.—THE EDITORS.

THE scene is laid in a sedate suburb. If we listen carefully the roar of the greatest city in the southeast comes to the ear. The city skyscrapers break our western horizon artistically. Its street cars screech and thunder down our avenues. Its branch-banks and chain-stores stand on convenient corners near the church in which the action takes place. Perhaps it is unusual, but in our case the suburb is older than the sprawling city which now all but engulfs it, and the church of the story is the mother church of the denomination in this metropolitan area. In its vestibule hangs an oil painting of a strong young man who organized the church in 1825. At the same time he organized a school, so that the community came to have an intellectual as well as an ecclesiastical atmosphere. A great college for women—Phi Beta Kappa and all that sort of thing—is now only a square away. A theological seminary which has already celebrated its centennial is just around the corner in the street to the east. A university of another denomination is scarcely out of sight to the north. No, unless one condemns a vast section of the United States of America, this cannot be called a backwater.

The Examiners

The crowd that gathers is not large, but it is interesting as well as interested. There are a few farmers from country churches. There are one or two business men from their offices. There are several teachers, as would be inevitable in this place. Most of those present are ministers—although some are ministers-to-be from the university and the seminary. One of the ministers has his doctor's degree from London university. Another has done a year's graduate work in Berlin. One has just been given his Ph.D. in education at Columbia university. Still another has had a year's work in philosophy in Edinburgh. Several Phi Beta Kappa keys are in unob-

trusive evidence. A graduate of the Yale divinity school sits as a visitor. And in a forward pew wait side by side a nerve-keyed mother and a starry-eyed young wife—for a lad is up for licensure!

A "Test" Sermon

The meeting is called to order by practiced hands. There is the hearty singing of one of the old hymns of the church. There is what seems to be an earnest prayer, somewhat commonplace in its phraseology but a real prayer. A few items of routine business are attended to, and then the motion is made that we proceed to the trials for licensure and that "first of all we hear the sermon." Smoothly and effectively the machinery moves, although to the observer there seems to be a tenseness in the air. The lad who stands to preach has preached before. There is a quiet dignity about his tall, spare frame. He speaks of his associations with the old church; this place was home to him and he had dreamed of this day. And now he preaches a sermon on the crucifixion of Christ. The listeners find themselves before the cross and they see the groups that gather there. A tear or two falls and the silence that greets true eloquence grips the hearers. Men are forgetting that this is a part of trial. They are outside a gray city wall and they hear a Sufferer cry, "My God, why hast thou forsaken me?"

And then suddenly the sermon is over. After a moment someone moves that it be accepted as "satisfactory." That is the usual word, and the motion carries without debate. But there is another chapter in the story.

The candidate has handed in a thesis on some theological subject. He has also submitted "an exegesis or critical exercise," in which he gives "a specimen of his taste and judgment" in unfolding the original text of the New Testament. A written lecture having to do with the beauties and meaning of a passage from the Old Testament is offered. These have all been in the hands of committees and the committees report commending the neatness, the literary skill, the scholarship, of the young man. Their report is approved by the body. It is announced that the diplomas of a great university and of a standard theological seminary will be accepted in lieu of examinations on the "Latin language, mental philosophy, logic, rhetoric,

ethics, the natural sciences, and similar subjects," "the original languages of the scriptures and church history."

In Open Court

There remain the examinations on theology and the English Bible, and these are held in open court. The young man proves to be quiet and self-possessed, and especially anxious to make himself clear without evasion or mental reservation. Yes, he is in accord with the general system of doctrine laid down in the standards of his church. He accepts the deity of Christ, the virgin birth, the fact of the resurrection, and he looks for a second coming of the Lord.

But as to his sermon? It was on the cross. It was good as far as it went—but did it go far enough? In what sense did Jesus die for us? What about God's justice that must be met? The young man seems to be well acquainted with the theories that have been advanced from patristic days to more modern times. He talks about Anselm and Dale and Bushnell and mentions Phillips Brooks, but he frankly admits that he does not fully understand all about the atonement. He quotes Farrington's hymn, "I know not how that Calvary's cross a world from sin could free." The examiner does not appear quite satisfied, nor do certain of the listeners, but after some painful pauses the questions turn to other topics.

The subject of "reprobation" is touched on. Does God deliberately pass by a fixed number of the human race and leave them to be lost? The candidate does not think so. There is some discussion of "the finally impenitent." There is a brief exchange on "sub-lapsarian" and "supra-lapsarian." And so the hour concludes with the listening group evidently somewhat divided as to its sympathy. Once or twice the suggestion is made that there is no need to go further—that the body is ready to "approve as satisfactory." But this is not finally done until just before adjournment for lunch.

Is There a Lurking Doubt?

Immediately upon returning from the brief meal, which is served in the church, the examination is resumed, with emphasis now on the English Bible. Is the Bible the word of God? Is it all the word of God? Are the opening chapters of Genesis the last word on the science of geology? The examiner probes carefully into what he calls more than once "a lurking doubt" in the young man's mind. The young man is inclined to put the words of Christ above certain other parts of the book. This leads one of the farmers present to ask, "Who is to judge between high and low in the book, if you go to making distinctions?" The same man asks with some heat, "If you haven't got an inspired Bible what are you going to preach?"

A member of the body rises to say that he wonders if we ought to accept such a candidate. "This man," he insists, "has no gospel to preach, and we have too many people like that already." Here an older man

intervenes. "I am ashamed of you, brethren. Here is one who accepts every fundamental of our system and we haggle over difficulties which we ourselves cannot entirely clear away. You say that he has no gospel to preach? Who could preach a more moving gospel than this boy preached for us only two hours ago? This body is on trial. We will shame ourselves before the Christian world if we say that a man of this type is not to be enrolled among us." A graduate of one of the oldest and largest theological schools in the north rises to plead for delay: "Will not the young man be content to study further and come back to us six months from today?"

Do You Accept?

There are many attempts at speaking, but the oldest member of the body rises with the book of the denomination in his hand. "My son," he says, "I have just one question to ask you. Do you really accept the standards of our church as containing the system of doctrine taught in the holy scriptures?" The candidate quietly answers, "I do." A hush falls over the assemblage. Students on the back seats lean forward. The voice of the father in Israel rings out, "I am satisfied. I move that the trials be closed." And so the day ends. With the usual simple formula the lad is licensed "to preach the gospel as a probationer for the holy ministry." He walks from the building accompanied by his wife, his mother, and a younger brother who has come in from high school since the lunch hour.

But is the day over? Out in the vestibule and down the stairs the discussion goes on. "Can we continue as a denomination unless we insist upon at least a certain degree of conformity?" "Ought we to expect a beginner to have a definite conviction on all the mysteries?" "Our seminary announces its purpose to furnish the students at the outset of their studies with a convenient body of divinity for their use as teachers and preachers." "But is this in line with true pedagogy? Is there not some sense in which a divinity student is an independent searcher after truth? Would they not be better preachers if they preached only what they had experienced for themselves?" "We may as well admit that we are quarreling because a lad cannot define the indefinable." But a new voice breaks in: "I insist that heresy in doctrine is the origin of all moral heresy." There is a silence and then a former voice resumes, "Is not our experience perfectly normal, but just a bit belated?"

Among Theological Students

Especially interesting was the buzz of comment among the theological students themselves. "Well, it's all beyond me. I just couldn't seem to get anything out of it for my bunch at the jail next Sunday afternoon." "If they license a chap like that they'd just as well license Judas Iscariot. That fellow actually told me the other day that he didn't know about Elisha and the she-bears. I wonder if he really expects any church to call him." "If I were the sort of

heretic he is, I'd go down on my knees and ask God to forgive me for ever being born." And then, emphatically, and with a delicious burr, comes the assertion, "Mark my words—before we are done with this sort of thing we will have to revive the stake and the faggot." But as they drift away one senior is saying, "You fellows certainly have a lot to learn."

And your recorder turns home wondering how the young licentiate feels; wondering what the starry-eyed wife's thoughts are; and especially wondering what is now in the mind of the high school boy who for the past year has longed to follow in his brother's steps "and be a preacher too." And mingled with it all there is a sort of subconscious wondering about Jesus, who seems to have loved and used Calvin and Saint Francis, Moody and Henry Drummond, New-

man and Alexander Whyte, the thief on the cross and John the Beloved, and so to the outermost and the innermost. A note comes in the next morning's mail (unsigned), "What do you honestly think about that place in the Bible that says a man will be happy who takes a baby by the heels and beats the baby's brains out against the sidewalk?" But your concordance doesn't show the word "sidewalk," and so the note goes into the waste basket. But the evening paper which most of us read has an article by Glenn Frank about somebody who wanted to tie Wisconsin's 10,000 students down to a literal system of written faith—and Glenn Frank doesn't feel that that can be done. And so we are waiting for more light, believing that God will give it to us if we honestly use what we have.

Prayer Meeting at Eleven A. M.

By Charles M. Sheldon

I HAVE just come home from a series of conferences with ministers of several denominations. Questions have been frankly asked and honestly answered. Among the questions relating to methods of pulpit and parish work there have been two that seemed to create or arouse more interest than any others. The questions have been: "What percentage of your church membership attend your midweek prayer meeting?" "How many of you ever held a prayer service at eleven o'clock Sunday morning?"

The answer to the first question has been almost unanimously, "A very small per cent ever come." Several ministers with a church membership of more than a thousand said that 25 or 30 people would be regular attendants on the midweek service. The answer to the second question was given slowly and in many cases with evident surprise that such a question should be asked. Among the ministers—more than two hundred participated in the conferences—there was none who had ever held such a meeting at eleven o'clock. Some of the brethren insisted that the entire service they held was filled with prayer, and that worship itself was prayer.

But that is not what I meant by the question.

Sunday at Eleven

For a long time the ministers of America have been in the habit of holding at eleven o'clock on Sunday morning a preaching service. At this service the great majority of attendants have been adults, who are members of the church, and supposedly Christians who have Bible knowledge and have been trained all their lives in the Christian virtues. This congregation week after week goes to church and hears a sermon by the minister, and music by a more or less trained choir, and listens to an order of worship. For the most part, this congregation has very

little share in the service except in responsive readings and hymn singing. It is not called on to express its own religious emotions, and there is no opportunity given to ask the minister questions about what he has said. The average American churchgoing audience is receptive—except those who are asleep because they stayed up too late Saturday night—but it is not given any opportunity to give its emotional life any outlet, and in most churches if an enthusiastic member were to cry out over some good passage in the sermon, "Amen!" he would create a sensation, and might be removed by the ushers.

Prayer and Real Revival

But what is there strange about holding a prayer meeting in a Christian church on Sunday morning at eleven o'clock? It seems as if it might be one of the simplest and most natural things in the world to do. If prayer is at the heart of the Christian faith, if it is the greatest power in the history of Christian missions and in the consecration of the saints of the world, it would seem strange not to have such a service at eleven A.M. in which the entire discipleship could have a part, instead of always listening to a prayer made by the minister, even if he is earnestly praying for the people?

I am getting at this slowly, and I fear somewhat awkwardly, but this is what I mean: The people in our churches have heard preaching and church music all their lives. They ought to know the program of the Christian life. They *do* know it, but some of them don't practice it, and so I suppose the preacher will say that they need preaching every Sunday. No doubt. But a prayer meeting at eleven A.M. would do more than a year's preaching to revive church members, if the prayer were of the right sort and if the people came together really believing that the

Spirit of God was waiting for such an atmosphere in which to make his presence and power felt.

The preparation for such a service at eleven A. M. would have to be made with very great care. I venture to say that getting ready for a real prayer meeting at eleven o'clock Sunday morning would take more preparation on the part of the minister than any sermon he ever wrote. It would mean calling together a small group of his most spiritually-minded men and women—and ministers know who these are—and planning with them for such a spiritual service as would bring results Sunday morning. Of course, I don't mean mechanical or stereotyped preparation by the ministers. They know what I really do mean.

Making Pentecost Real

This proposed prayer meeting at eleven A. M. would not take the place of the regular preaching service every morning. But why not have such a meeting occasionally, and especially at the present time in church history? If Pentecost really means anything, it must mean the deepening of the inner life of the present church members. If I were back in the active ministry I would have not only an occasional prayer meeting at eleven A. M. Sunday, but I would have place in the order of worship for prayers by my church members. I believe there are thousands of disciples in all our churches who are hungering for just such a prayer service Sunday morning. And I am very sure that next Sunday morning in every American church if, instead of a carefully written or prepared sermon and selections by the choir, there was a deeply spiritual service of real prayer, we would be at the beginning of the greatest revival of genuine Christian life and powers since the day of Pentecost itself. The one constant reply I received from the ministers who came to the conference was the reply

that their greatest problem was the apathy of their own church members. And the absence of genuine spiritual power.

I wonder if we really want another Pentecost? Are we going to get it by continuing our regular orders of worship? Or by preparing sermons? If the way to it is the way the master went, it seems to me that we should not tread on the worn path of custom or habit along the track of forms and usages that have not brought results in newness of life, but along the track of talking with God face to face.

Seeking a New Chapter

I have come to believe that our organized Christianity will not get very far until the individual disciples organize their own inner life and experience an individual heart warming. And one way to help this needed life in the church is for the ministers to use the tremendous power that is just as great and near-by as it was in the days of the birth of the church. It may be that there are churches and ministers in America that have tried this Sunday morning service and had results from it. If so, I would be glad to hear from them, and I know *The Christian Century* would gladly publish the story.

If we are going to have a new chapter in Christianity we cannot write it out of an empty or apathetic religious experience. It will come only from the fervor of personal Christians who are already identified with the church as members of Christ's body. If prayer cannot bring us another Pentecost, what can?

The Master sometimes prayed all night.

The church ought to pray day and night for the same result.

Sunday morning at eleven o'clock is a good time for the church to pray.

B O O K S

The Soldier Who Debunked War

SHERMAN—SOLDIER, REALIST, AMERICAN. By B. H. Liddell Hart. Dodd, Mead & Company, \$5.00.

SHERMAN was the man who invented modern warfare. He destroyed the romantic illusion of war as a chivalrous and gentlemanly game, and showed that it was—what he is said to have called it, though there is no evidence that he ever actually called it that. He did this not by adding to the normal terrors of war, but by bringing those terrors home to the class which has generally been the victim of that romantic illusion, namely, the civilians and non-combatants and the women who, having sent their brave heroes to the front to defend their hearths and homes, must needs believe that they are engaged in a knightly and noble enterprise. Sherman was practically the first to debunk war in thoroughly realistic fashion.

For centuries the orthodox textbook on military science and the field operations of the most competent generals had rested on the assumption that the object of military action

was to destroy the enemy's army. Sherman discovered that the most efficacious way—and, he thought, the most humane way—to impose your will upon an enemy is by weakening his morale behind the lines. The development of the specialized profession of arms, the utilization of standing armies by all great powers, the softening influences of Christianity and the squeamishness of civilization—all tended to enforce the distinction between the military and the civilian elements of contending powers and to establish the principle that wars should be, so far as possible, contests between armies. In primitive and savage times, of course, it had not been so; and everybody knows that it is not so today. Sherman's celebrated march to the sea was in this respect, as the south claimed at the time, a reversion to the savage type of warfare. But it was not savage in purpose or spirit, except as all war is savage. It was not a blind outpouring of vengeance upon helpless civilians, but a deliberate and passionless effort to weaken the enemy by disrupting his economic life and destroying his internal peace instead of by killing his soldiers. It destroyed millions of dollars worth of property, but it prob-

ably saved thousands of lives on both sides by hastening the end of the war.

Mr. Hart's very thorough study of Sherman's career becomes, in effect, a detailed military history of the civil war south of the Ohio river. More than that, it is the picture of a man who, though despising politics and politicians, had sounder ideas of the issues involved, both in the war and in reconstruction, than most of his contemporaries. From the time the first shot was fired, and even before, he realized that the struggle would be a long and terrible one. He understood both the military strength of the south and the depth of its devotion to the ideals which it believed to be at stake, and he respected the quality of its patriotism. Because he thought that it was wholly wrong in attempting to destroy the union, he was opposed to making any concession or compromise until a complete victory had been gained; and because he felt no personal bitterness toward those who had espoused what he considered a wrong course, he favored immediate and complete amnesty as soon as arms had been surrendered.

The research work upon which this biography is based was of an unusually careful and thorough sort. It is not only done from the sources, which are of course bewilderingly copious and even more bewilderingly unequal in their reliability, but it is done with a critical evaluation of the sources. It is a sound and scholarly piece of historical writing and a moving picture of the personality and services of a great American.

WINFRED ERNEST GARRISON.

Books in Brief

THE MESSAGE OF THE AMERICAN PULPIT. By Lewis H. Chrisman. Richard R. Smith, \$2.00.

What are the leading voices in the American pulpit saying about God? What about Jesus? About sin and salvation and the principles of morality? About social questions and international relations? These and other similar questions might be answered by reading a large mass of sermon literature and making a topical classification of the most significant utterances. Something like that is what the author has done. Under each head he has arranged ten or a dozen selections, averaging perhaps a page each, and these are followed by his own interpretative and constructive summary and evaluation of the trend of thought on the given topic. It is an ingenious and novel method, and the result is an informing and stimulating book.

ROBBING YOUTH OF ITS RELIGION. By James F. Halliday. Henry Holt & Co., \$2.00.

There are two ways of doing it. One is by scoffing at all spiritual ideas, as some emancipated and opinionated college professors do; the other is to try to drill into youth ideas of God, the Bible, heaven and hell which intelligent minds cannot receive and to try to drive them into the church by evangelistic methods which self-respecting people cannot endure. Both of these procedures are dangerous to faith, but safety does not lie in a timid middle-of-the-road policy, for "that is the one section of the road that youth doesn't travel." The faith of youth cannot be conserved without cultivating a reverent attitude toward spiritual values; nor can it be conserved without clear thinking and frank statement of the results. The deadliest enemy of faith is the preacher who tries to get youth to believe what he no longer really believes himself.

ECONOMIC DEMOCRACY. By Robert S. Brookings. Macmillan, \$1.50.

Mr. Brookings is one of the finest products of American

business and culture. He is the kind of business man that we sometimes forget in our sweeping denunciations of the business world as a school of greed and craft. He is now eighty years old. Retiring in early middle life with a fortune from the management of a large business, he has devoted his time and money during the past thirty-five years to educational interests and economic research. In this volume he gives the substance of his beliefs in regard to the relations of labor and capital in industry and their respective rights in its management and in the enjoyment of its products. This system of socialized capitalistic business he aptly calls "America's answer to socialism and communism."

THE OTHER SIDE OF GOVERNMENT. By David Lawrence. Scribners, \$2.00.

The side of the government's activity which we think most about is its regulatory function. It is this which people have in mind when they say that there are too many laws, or when they rebel against governmental interference with the conduct of the individual. Anarchists are persons who resent regulation so violently that they would get rid of it by getting rid of government. But the government performs many other functions; or rather, it is the instrument through which the community as a whole does many things for its members which they can not individually do for themselves. It is this constructive and creative aspect of government which forms the subject of this book. The study of it should be a stimulus to loyalty and good citizenship. The motorist, for example, who feels aggrieved when the government imposes a speed limit upon him, might profitably reflect that the government also builds the road which makes speed possible. And so through a wide range of economic and cultural services.

TO THE VALIANT. By Norah C. James. William Morrow & Co., \$2.50.

About eight months ago Miss James crashed the ranks of the best sellers with a first novel, "Sleeveless Errand." It was about as dismal a picture of a degenerate society as our present crop of disillusioned novels has produced. Now, mirabile dictu, Miss James offers as sane and wholesome and courageous a book as one could wish. It is the story of a simple English family, and its behavior in the face of crushing and illogical tragedy. How can you explain the same fountain sending forth such sweet and bitter water? The probability is that the publisher, having secured a wide hearing for Miss James through her sensational first novel, is now willing to tempt fortune with this much better book which, although written first, was regarded as too decent for a first approach to the public. The comparative sales of the two books will prove to him whether or not he was right.

THE MAN WITH THE SQUEAKY VOICE. By R. A. J. Walling. William Morrow & Co., \$2.00.

We hope that Mrs. Hoover, who is reported to do the President's book buying for him, will see that he doesn't miss this one. It is one of the best of the recent thrillers. And it almost deserves to rank with immortal literature by virtue of being an English yarn that contains a recognizable American journalist.

INDIA IN BONDAGE. By J. T. Sunderland. Lewis Cope-land Co., \$4.00.

"Suppressed in India," is the keynote of the advertising for Dr. Sunderland's book. It is an unmitigated indictment of British rule and a defense of India's right to an independent place in the family of nations. The author has spent much time in India and has written other books on the subject. His knowledge of men and things is very wide. That he has

seen so much without ever seeing one fact favorable to Great Britain or prejudicial to India's nationistic claims may perhaps cast some doubt upon his capacity or his fairness as an observer. It is, in fact, an *ex parte* presentation by one who is wholly convinced that one side in this controversy is absolutely right and the other absolutely wrong, and who marshalls all the data that support his contention. His argument is no less true for being repetitious and rhetorical. An occasional weak point does not invalidate the whole—as when he blames the British government for India's high death rate

and, as an indication of what India could do for herself if left alone, cites Cuba where a high death rate was changed to a low one "under self-government and proper sanitary regulations!" More apt is the comparison between the foreign rule of India and the carpet-bag regime in our own south. Profoundly impressive is the argument that it is Great Britain's Indian empire which requires a large navy, complicates the question of "parity," and imperils world peace. The book may be "seditious," as it is deemed in India, but suppressing it there does not expunge from the record the facts which it contains.

C O R R E S P O N D E N C E

Dr. Coe Asks Six Questions

EDITOR OF THE CHRISTIAN CENTURY:

SIR: The willingness of persons of diverse denominations to commune together without claiming special privileges in the administration of the eucharistic rite is, as you say, one reasonable test of readiness for anything practicable in the way of church union. But isn't there danger that this single test will be so emphasized as to overshadow requirements that are far more profound? Here are some questions that are apropos of your recent editorials.

Glendora, Calif.

GEORGE A. COE.

DR. COE'S QUESTIONS

[For clearness, we insert our reply directly after each question.—THE EDITOR.]

1. Do you hold, with Anglo-catholics, that the real bond of Christendom is the eucharist (called by Anglo-catholics the mass)?

We do not undertake to arrange the common possessions of Christendom in any special order of importance. Each has its own importance.

2. You would admit to the communion table all those "whom Christ receives"—presumably no one else. How shall those who administer the rite ascertain whether a would-be communicant has been "received by Christ"?

We have not discussed the question as to who should be admitted to the Lord's table. Our discussion has dealt only with the rejection from the Lord's table of those whom the Lord himself receives at his table. This, we hold, is the essence of schism.

3. What is it to be "received by Christ"? Is this another formula for the concept of being "saved," and does it squint towards the notion of a "regenerate church membership"? In any case, would you base church union upon a supposedly common spiritual status of church members or of churches? If not upon status, but upon function, what functions do you regard as the essential ones, and what is the relation of these functions to the eucharist?

We are not concerned, in this connection, with a definition of the term, "received by Christ." Certainly it is not our purpose to impose on others our ideas as to who have or have not been received by Christ. It is our sole contention that a church acts contrary to the mind and will of Christ when it refuses to receive at the Lord's table those whom that church itself concedes are welcomed by Christ at his table.

The idea has nothing to do with the concept of "regenerate church membership."

Church union can hardly be considered in any other terms save those of status. The churches are social organizations with definite memberships. Each is a corporate body, acting through regularly constituted officers and according to accepted laws or customs. These churches are none of them the body

of Christ, but fragments of his broken body, which is itself ideally a corporate entity whose realization as such the movement for church unity is seeking to achieve. Church union is, ultimately, a problem in ecclesiastical statesmanship. Proximately, it is a problem in ecclesiastical fraternity. Until the churches treat one another as churches of Christ, and one another's members as Christians, the work of the ecclesiastical statesman is premature and futile. Both the ultimate and the proximate problems of Christian unity involve only the question of status. Neither involves any question as to the particular functions which constitute an individual Christian.

4. You are willing to determine the question of the historic episcopate by a functional study. (a) Are you willing to determine the significance of the eucharist also by a study of what it does—the difference that it can be proved to make in matters that are important? (b) Do you think you can prove that it is anything more than an unimportant, though wholesome, emotional indulgence?

(a) Yes. (b) Yes.

5. If interdenominational communion had become an established fact at Lausanne, it would have marked an advance of the at-present close-communion churches, of course; but what difference would it have made in the others? Might it not have made them more content with their present functional disabilities? Would an emotional halo over the at-present accepted functions be an advantage or a disadvantage?

We do not see any such disadvantage. It is our belief that the problem of Christian unity cannot be seriously faced and a single step taken toward its realization without bringing into clearer relief the neglected functions of the Christian life which Dr. Coe evidently has in mind.

6. Why do you think that combining inefficient churches will make an efficient church?

We do not think the mere combining of inefficient churches will make an efficient church. It is, in part, the inefficiency of the divided church that is prompting it to seek unity. Any earnest attempt to create a united church (note that we do not use the expression, a *reunited* church: we hold that the concept of reunion looks in the wrong direction) is bound to disclose inefficiencies and useless lumber in the whole structure of organized religion as conventionally conceived, and lead to what may be a simpler and richer expression of the church as the church exists in the mind of Christ.

Roosevelt and the Navy

EDITOR OF THE CHRISTIAN CENTURY:

SIR: In some peculiar way the birthday of Theodore Roosevelt has come in recent years to be celebrated as Navy day. With the limitations of armament conference in London, and with many Americans taking an unreasonably caustic attitude towards its success, it may be interesting to recall the words of Theodore Roosevelt to the late Admiral Mahan regarding American naval relations with England. I am quoting from Rhodes, "The Mc-

Kinley and Roosevelt Administrations," p. 260: "I regard the British navy as probably the most potent instrumentality for peace in the world. I do not believe we should try to build a navy in rivalry to it but I do believe we should have the second navy in the world. Moreover, I am prepared to say what fifty years ago I would not have said, I think the time has come when the United States and the British empire can agree to a universal arbitration treaty. In other words, I believe the time has come when we should say that under no circumstances shall there ever be a resort to war between the United States and the British empire, and that no question can arise between them that cannot be settled in a judicial fashion."

The universal treaty envisaged by Roosevelt we now have in the Kellogg treaty. Let us hope our delegates at London and the people at home take as intelligent an attitude as did the late President a score of years ago.

Mayville, N. D.

DUANE SQUIRES.

No Knowledge of Quakers

EDITOR THE CHRISTIAN CENTURY:

SIR: My attention has been called to an editorial in *The Christian Century*. Under the caption, "The Arrival of Senator Grundy," the paper takes occasion to reflect upon the honesty and religious concern of the Society of Friends, familiarly called Quakers. I am truly amazed to find such an expression in a religious paper of the supposed standing of *The Christian Century* which has been quite widely read and approved by Friends. A drastic criticism of any religious sect by a so-called religious journal seems out of harmony with the spirit of the age.

The comment referred to appears to have been made with no knowledge either of the history or of the present-day profession and practice of the Society of Friends. The following citation from the Book of Discipline expresses very truly the official attitude of the Society of Friends: "It cannot be his will that vast numbers of our brothers and sisters should pass their lives in surroundings that render difficult the quickening of the divine spirit within them. Nor is it sufficient that we should be merely kind and liberal to the poor, for the poverty we seek to relieve may be due in part to unjust conditions, intensified perhaps by our own thoughtless conduct. The Christian will consider how his way of spending money affects others. He will endeavor to share his advantages and will guard against pursuing a mode of life that ministers only to his own comforts."

Incidentally I mention the fact that Senator Grundy is not and never has been a member of the Society of Friends, though some of his forbears come of Quaker stock. Without either approving or condemning the public attitude of the junior senator from Pennsylvania, we object to having our religious society in any way measured by the standards of a person not affiliated with us.

Philadelphia, Pa.

JANE P. RUSHMORE.

Quaker Conservatism

EDITOR THE CHRISTIAN CENTURY:

SIR: I note the objection of Mr. O. Edward Janney to your statement referring to Senator Grundy as "the perfect expression of the old Quaker stock that seeks to combine a stringently personal piety with an equal economic reactionism, and that considers any political measures justified which bolster the control of the community by the industrial barons." Mr. Janney says that he has never known any members of the Society of Friends who fit into the above picture. I feel impelled to give a little testimony on the other side. I spent the first 21 years of my life in a county in Pennsylvania not very far from the one in which Senator Grundy has flourished, and I can recall from my own range of acquaintances a couple of dozen Pennsylvania Quakers who are perfectly described by your characterization. But as Burke says, "You cannot indict a whole people." No one who knows would for a moment think of denying Mr. Janney's general statement that as a whole the Society of Friends are "a body

of people, who are trying hard to uphold high standards of political and ethical behavior, and have always done so." On the other hand, to imply that the whole group deserves a clean bill of health in regard to freedom from political and economic reactionism is simply contrary to the facts of social history. Even if Mr. Janney has never come into contact with standpatism among Quakers some of the rest of us have, and judging by all that I can find of Mr. Grundy's record and ideals there still exists some reactionism in, at least, one man of Quaker stock.

Buckhannon, W. Va.

LEWIS H. CHRISMAN.

Senator Grundy No Quaker

EDITOR THE CHRISTIAN CENTURY:

SIR: Quakers have a great many weaknesses and chronic ills, and are handicapped by many people who are not at least one hundred per cent enamored of the spiritual mysticism of George Fox. Fortunately, however, it is rather unfair to saddle us with Joseph Grundy. He is not a member of the Society of Friends. He is a graduate of Swarthmore college and has some ancestral connection with Friends, but never has belonged to the society. I think perhaps somewhere in connection with his being made a senator, he referred to his Quaker connections, and this was taken to mean that he was a member of Friends.

CLARENCE E. PICKETT,

Executive Secretary.

American Friends Service Committee,
Philadelphia, Pa.

Judaism and Proselyting

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of January 15 a letter appeared under the title, "Will Jehovah Destroy Israel?" Unfortunately the correspondence referred to above is so purposively misinterpretative of the Jewish spirit on the subject of proselyting that Christians unversed in this matter might readily glean a false impression of Judaism and its principles relating to other faiths.

Judaism, for over two thousand years, has been definitely opposed to the missionary ideal, and Jews the world over are morally prohibited from indulging in any manner of active proselytisation. Not alone is induced conversion antithetical to the Jewish religion, but even the mildest forms of persuasion, with intent to proselyting, is strongly interdicted among the Jews.

It is understood that no law can prevent a non-Jew from seeking admission into the Jewish fold, voluntarily, or prompted by his own conscience. But even in such cases the rabbis are enjoined to use methods of dissuasion before finally accepting the petitioner. A very definite system of dissuasion is delineated in rabbinical literature, and only after all arguments at dissuasion fail, is the prospective proselyte taken into the faith. He is then taught the fundamentals of Judaism. (Tractate b. Yebamoth, 47a-b.)

The booklet, "Judaism, a Manual for the Instruction of Proselytes," published by the Central Conference of American Rabbis, is intended for those non-Jews seeking voluntary admission into the Jewish pale, and is not a book of instruction teaching Jews the method and procedure wherewith to monger Christian souls.

Topeka, Kans.

(Rabbi) IRVING M. LEVY.

The World Moves

EDITOR THE CHRISTIAN CENTURY:

SIR: The world moves. I can prove it by a little history and a little experience. I have just returned from an important religious gathering of a leading denomination. In a public address the principal speaker said, "Twenty years ago we were proud of our denominational distinctions; today we are ashamed of our denominational divisions." He went back too far; ten years would have been sufficient. Remarks similar to the one

just quoted can be heard at practically every religious gathering of any importance today.

This is the bit of history. Ten years ago I was pastor of a federated church, one of the first in northern California. Two denominations in a small town, each having an old white building of the "cracker-box" type, had federated for the purpose of carrying on the local church program; the distribution of benevolent funds was not to be disturbed. There were also two pastoral residences—no description is necessary. These two churches had functioned separately for 40 years. Literally thousands of dollars had been poured into that little town by the denominational boards in order to maintain a competitive program. Of course, this town was never described when soliciting home missionary money from generous givers.

This is the experience. Having decided to build a new community church building, since neither of the old structures was adequate for a religious education program or anything else, approximately \$30,000 had been raised; the building was nearly completed and the furnishing had been ordered, when, for the first time in my experience as an humble Methodist preacher, I was honored with a call from the bishop of the area. He was accompanied by my district superintendent who, up to that moment, had observed what we were doing sweetly, graciously non-committal. He is now one of the "higher-ups" in Philadelphia. I was ordered by the bishop to sever all connection with this renegade community church enterprise and "continue our work in our church"—meaning the old cracker box that leaked like a sieve. If I refused I was to be "compelled to answer to the charge of insubordination at the next conference."

When the time came to dedicate our community church building the district superintendent declined to be present. (The bishop had already expressed himself in no uncertain terms.) Also the president of the nearest Methodist college politely declined to speak for us. I have some letters on file that will make interesting reading at some future date. On dedication day, Dr. Carl Warner, now of Burlingame, Calif., a man of prophetic spirit and intestinal fortitude, spoke to the largest church gathering that community had known in a quarter of a century.

I was pastor of that federated church for nine years. The time came when the district superintendent (another man) spoke openly in commendation of the federated church and the bishop of the area (a Christian man) was kindly in his attitude. However, I have not forgotten that the only thing that saved me from expulsion from the Methodist conference eight years ago was my friends, God bless them.

I am sure of it, the world moves.

Carlsbad-by-the-Sea, Calif.

A. G. McVAY.

Peace Pact in Public Schools

EDITOR THE CHRISTIAN CENTURY:

SIR: Apropos of the dissemination of the Peace Pact through the public schools, you may be interested to know that the Baltimore W. C. T. U., has supplied the public schools of that city with 200 copies of the Pact, 28x44 inches, for posting in as many school rooms under the direction of the city superintendent of schools.

Baltimore, Md.

LINDLEY D. CLARK.

[The poster of the Peace Pact suitable for such use may be obtained from the "National Council for the Prevention of War," 532 Seventeenth St., N. W., Washington, D. C.—The Editors.]

Discriminating Against Aliens

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial on the refusal of naturalization to Professor Macintosh makes me feel that you are seeing danger where none exists, for to me it has seemed merely a question as to whether or not an alien should be allowed to write his own specifications for naturalization.

As I see it, we who are native born become Americans without ifs, buts or ands, taking our country as we find it and asking no special favors. It had never occurred to me to find some legal method of asserting that in certain contingencies I would follow the dictates of conscience for that is everywhere understood and our laws take note of the fact and provide alternatives if the variance is not too anti-social. If this is the case, and your article would seem to admit it, why cannot an alien applicant for citizenship be content with what is our lot? If Professor Macintosh's reservation means nothing more than to secure these rights it is meaningless, but if it means more than this then he is asking for a special, limited and qualified type of citizenship not available to native born Americans, and if we allow one to write his own prescription how can we refuse that right to others whose views you and I might detest?

Apparently the professor is a fine man and would have made a good American citizen had he been content to join without reservations, but as the issue was raised it had to be met, and I think it was met correctly. We have too many yes-and-no Americans as it is.

Nashanic Station, N. J.

W. H. WHITON.

[All that The Christian Century is contending for is that alien applicants for citizenship shall come in on the same basis as native born citizens. This country is full of citizens who, if required to take the oath of allegiance, would take it, as Professor Macintosh offered to do, subject to the principle that they will not do wrong even if the government should require it. Quakers enjoy the right of citizenship, and one of them is President of the United States, but aliens are barred from citizenship for no other reason than that they are Quakers. "Why cannot an alien applicant for citizenship be content with what is our lot?" asks Dr. Whiton. He will be—if he can get it.—THE EDITORS.]

Drama Courses at Garrett

EDITOR THE CHRISTIAN CENTURY:

SIR: The Christian Century of December 25 refers to Professor Fred Eastman in these words: "He is the only professor of drama in an American theological seminary." I do not know what the situation is in other schools, but so far as Garrett is concerned, the statement is only technically in line with the actual facts. We have had for three years a department of religious literature and drama, which I think is the name of Professor Eastman's department. The only difference, and here the technical justification for the statement appears, is that Mr. Ehrensperger, who is the head of that department in our school, holds officially the title of assistant professor, rather than professor. But he is in charge of the department with the same rights and powers as Professor Eastman. In addition, each year Mr. Ehrensperger's work in drama has been supplemented by courses offered by Mrs. A. Starr Best, whose connection with the Drama League of America is well known to you.

Garrett Biblical Institute,
Evanston, Ill.

F. C. EISELEN.

A Regrettable Misunderstanding

In the course of an editorial printed in our issue of January 15, reference was made to the New Republic as "listing" the booby prizes for 1929, and conferring the booby prize in statesmanship on the Kellogg pact and the curtailment of battleships." Mr. Bruce Bliven, managing editor of the New Republic, points out that the article to which reference was made was not an editorial expression on the part of the New Republic, but an article by Mr. Lewis Mumford published in its pages. And Mr. Mumford's intention, according to Mr. Bliven, was not to ridicule the pact and naval disarmament as such, but to contrast these with the growth in other forms of armament. In so far as the editorial in question misrepresented the attitude of the New Republic or its contributor, The Christian Century wishes to express its regret.

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Dr. Griswold Elected Bishop Of Chicago

Rev. Sheldon M. Griswold, for 13 years suffragan bishop of Chicago, has been elected to succeed the late Dr. Charles P. Anderson as diocesan bishop of Chicago. His election was the closing work of the 93d convention of the diocese, held the first week of February. Bishop Griswold is 69 years of age. He was elected bishop of the missionary district of Salina, Kan., in 1902, and in 1917 came to Chicago as suffragan bishop. He is an alumnus of Union college and of General theological seminary. A coadjutor bishop, it is announced, will not be elected before May. Upon the death of Bishop Anderson, Rev. William A. Leonard, bishop of Ohio, as senior bishop of the church, became acting primate and is expected to summon the house of bishops to elect a new church head in the spring. At the time of Bishop Anderson's death Bishop Leonard was on his way to Bermuda.

Comity in Senator Heflin's State

University of Alabama students invited three Catholic priests and three Jewish leaders to join Professor Lang, southern Presbyterian, Dr. Henry Edmonds of Birmingham and Dr. A. M. Freeman, southern Methodist, in leading a conference on an understanding between Protestants, Catholics and Jews held Feb. 7, 8. Rev. Everett Clinchy, of the Federal council, gave the opening and closing addresses. Dean Dabney Lancaster presided at all sessions.

Dr. S. A. Eliot Heads Boston Church Federation

At the annual meeting of the Greater Boston federation of churches, held Jan. 21, Dr. Samuel A. Eliot, minister of the Arlington street Unitarian church, and for many years executive secretary of the American Unitarian association, was chosen as president of the federation for 1930. He succeeds Dr. Henry K. Sherrill, rector of Trinity church.

Methodist Pastors Study City Problems

More than 600 Methodist ministers from all parts of the country were in attendance at the eighth council of cities which met in Cleveland, last week, Feb. 11-13, under the direction of Dr. Channing A. Richardson, superintendent of the department of city work of the board of home missions and church extension. The purpose of the council was to endeavor to find a solution to some of the problems of the modern city church. Among the speakers were Dr. Ralph W. Sockman, Prof. Jerome Davis, Bishop McConnell, Rev. Ernest G. Guthrie and Prof. Norman Richardson. There were also a number of group conferences, under the direction of Prof. Edward A. Steiner, Dr. F. C. Eilsen, Rev. Roy L. Smith and others. In the opening address of the meetings, Dr. Sockman, discussing "Religion in a Machine Age," said that "men are living closer together yet less in one's fellowship, and morality is meeting its severest test in the caste system created by the machine."

Philadelphia Bans Religious Classes in Schools

The plan to introduce religious instruction into the Philadelphia schools, which was put up to the board of education of the city by the weekday religious education

association, of which Rev. Floyd W. Tomkins, is president, was emphatically rejected by the board, on the basis principally that "the proposition ignores and directly contravenes a fundamental principle of the government of the United States

British Table Talk

London, January 28.

RUMOR at the end of last week was busy in describing dissensions in the naval conference. Nothing so far has happened which was not to be expected. The council has taken a long time in planning its agenda; France and **The Outlook** Italy have set forth their re-
In General spectve solutions of the problem before the nations.

It was known that such solutions would be tabled; and no one expected that the council would arrive at an agreement at once, or without concessions on all sides. The atmosphere in St. James's is all-important—and so far it would seem to be favorable, though the debates of yesterday, Jan. 27, revealed a sharp division and an apparent deadlock between Italy and France. The news that orders for the building of two British cruisers had been canceled was, however, regarded as a gesture of some importance. The underlying difficulty is to be found in the claim of Italy to parity with France. France quite reasonably declares that an Italian navy equal to hers would in reality be stronger, since Italy has only a Mediterranean seaboard to defend and can concentrate all her naval resources there. . . . The action of Mr. Henderson in signing what is known as the "optional clause," was approved in the house of commons last night. This means that we pledge our word in any dispute with any foreign power which has also signed the clause, that we will accept the jurisdiction and the verdict of the permanent court, provided always that the dispute is one which can be settled by that court on the basis of the rules of law. This is a step in the right direction for which the League of Nations' union in this country has been pressing for years.

Looking Homeward

It looks as though Lord Beaverbrook were going to bid for a position of leadership in the political life of this country. He stands for what he calls "empire free trade" and for his soundingboard he has his strong and very ably managed press. With him in some measure is Lord Rothermere, who, however, is more justly described as a protectionist. An attempt is being made to force the hand of Mr. Baldwin, who is himself in theory a believer in tariff reform, but who sees clearly that before his party can make that policy its own once more, there are many difficulties to be faced and overcome. The empire free traders are already beginning to discover that the great dominions are not in the least ready to lower their tariff walls against British goods. Australia tends to raise them. Whether the crown colonies would accept cheerfully decisions from London that they must make such

a covenant of free trade within the empire is more than doubtful. To enter upon such a policy is to begin a series of irritating and provocative negotiations which would have no end but the loosening of the bonds between the members of the British commonwealth. "Empire free trade" will become inevitably "protection," and any party which adopts that policy will run great risks. Lord Beaverbrook gravely overestimates the political power of the press. Readers will take his papers gratefully, admire the ability shown in collecting news, rejoice in the wisdom of Dean Inge or Mr. Arnold Bennett, whom they read in his columns, but they do not look to such papers for political guidance. I do not expect to live long enough to see Lord Beaverbrook in Downing street.

The Mystery in the Envelope

The burning of the envelope which contained the name of the general-designate of the Salvation army is an event of great importance. It was inevitable, after the decision of the chancery court, that the property of the army henceforth should be transferred to General Higgins, the present head. There cannot be two generals in the army, and under these conditions the question "What name was in the envelope?" became one of interest only to the curious. Therefore the solicitor of the army, Mr. Frost, burned the document, of which there is no duplicate. He has told the story of the way in which the document was signed. It was signed in a London Turkish bath, and elaborate precautions were taken to insure that no one should know what was being done. The witnesses were not allowed to see the name, but only the signature of General Bramwell Booth which they were to witness. It is not beyond conjecture what name was in the envelope, and indeed there has been some speculation upon this matter. Somewhere in this land today there walks a man or a woman who, but for the events last year in the Salvation army, would be now styled "General." But it is important to remember that this marks the end of one chapter in the life of the Salvation army. Hitherto it has been an autocracy, and it must be admitted that the two generals, William Booth and Bramwell Booth, have proved themselves most able and devoted autocrats. But the time is bound to come when, in such a society, the method of absolute control becomes intolerable. The society has had to adjust itself to the needs of a new age, and though it still remains an army, and therefore cannot be governed by a committee, its general will no longer have the power to nominate in any secret envelope the name of his successor. Of this
(Continued on page 253)



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States and of this commonwealth—namely, that the church and state be kept absolutely separate."

Churches to Study World Peace Pact

The general theme of the third national

Special Correspondence from Pittsburgh

Pittsburgh, February 10.

THERE are plenty of rich people in Pittsburgh, quite a few bright people, enough expert mechanicians, some socially brilliant people, but there is a field for exceptionally good people. Into this place

A Spiritual Bishop

came Bishop Herbert Welch —his emphasis is upon goodness. The Pittsburgh area of the Methodist church comprises western Pennsylvania, a portion of West Virginia and the Erie section of New York state. It is distinctly an industrial section. On the one hand vast wealth, on the other grinding need—the contrasts are striking. The bishop discerned the demand for deeper religion.

Begins with Retreats

Starting last autumn the good bishop went about holding retreats. He would go to some central place and gather, not only the ministers, but also their wives, (well he knows the power behind the throne) into a quiet retreat. A day or more was spent in quiet consideration of the peculiar problems of ministers in this day. Prayer and silence had large place. He brooded over his men; he sought to in-

spire them with his own warm and powerful faith. He cheered them, for many preachers are discouraged today. He allowed them to see into his own large heart and assured them of his sympathy. Being a bishop was something other and something more than a drive for money and an insistence upon gains all down the line. This was the preparation.

Now the Preaching Mission

A little while ago, right after the new year, six imposing Methodist bishops suddenly appeared in Pittsburgh: Anderson of Boston, McDowell of Washington, Mead of Denver, Burns of San Francisco, Leete of Omaha and Warne, formerly of India. And as though this were not enough, a call was issued to several powerful pulpit orators, such as Dr. Merton S. Rice of Detroit who packed the churches of Erie; Dr. Ralph Umy, editor of the Pittsburgh Advocate, always a winsome and most attractive preacher; Dr. J. M. M. Gray of Detroit; Dr. J. W. S. Fast of Wheeling, who charmed the people of Uniontown, and Dr. Hammaker, of Youngstown, who drew large crowds. Bishop Welch, as though waiting for this preaching mission, led the way with sermons of deep spirituality, calling not so much for new members, as for a closer walk with God. Humbled by the fact that the great Methodist church had lost in total membership during the year and not willing to lay the blame altogether upon revised rolls, the followers of John Wesley entered seriously into this great work. Sermons were preached all over the area. In Pittsburgh Dr. Albert Day was one of the leaders. A new note appeared in many of these sermons, in districts and sub-districts, for it began to be seen how carefully the bishop had laid his plans and how not a corner of the diocese was neglected. Every rural church, even those little meeting-houses away out there on those bleak hills, were not forgotten. The windows gleamed with light and the pulpits glowed with power.

Remarkable Attendance

Right from the first the attendance was remarkable. Preachers who had grown used to empty pews were astonished to see how the people came and how they responded to the deep and earnest preaching of the word. The people, as Bishop Welch told me, "were receptive and responsive." Asked if the project was inspired by Pentecost, Bishop Welch replied that Pentecost had little to do with this development. It grew out of an imperative need in his area, as he sees it. That the need is universal we have no doubt. Nor was the effort primarily, in spite of the loss in membership, directed toward the securing

(Continued on next page)

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ference will be Rev. G. Ashton Oldham. Three special round table conferences are being arranged: on "The Christian Ethic of International Life," on "The Church, the Pact and Peace Policies," and on "The Church, the Pact, and the Far East." The first of these study conferences promoted by the national committee on the churches and world peace was held in Washington, D. C., in 1925; the second in Columbus, O., in 1929.

Bishop and Mrs. Fisher Leave Bombay for America

Bishop Frederick B. Fisher of the Meth-

odist church, and Mrs. Fisher, sail from Bombay Feb. 22, and expect to reach their home in Hingham, Mass., late in March. Bishop Fisher is to preside at his home conference, the northern Indiana, in April, and will attend the bishops' meeting in May.

Dr. Cadman Heads Golden Rule Foundation

Rev. S. Parkes Cadman was elected president of the Golden Rule foundation at the first annual meeting of the foundation held in New York city Jan. 29. He succeeds Dr. Albert Shaw. This organiza-

PITTSBURGH CORRESPONDENCE (Continued from preceding page)

of new members. The movement was deeper than that. New members do appear. That was natural. Crowds are attending, but the effort is toward a truer and firmer spirituality, trusting that if that comes to pass, the membership rolls will increase.

The Tide Has Turned

I asked the bishop, as we sat one evening in a club of which we both are members, if he felt hopeful about the whole religious situation in America. He gave me permission to quote him to the effect that in his judgment the tide is already turning. He anticipates a genuine revival in religion. He sees signs that essential religion will triumph over all our mechanized world. It is very good for one's optimism to listen to the bishop talk about this. Very quiet, very deep, very sincere in his voice and manner. But it is backed by colossal labors. Frankly, if I were bishop of the bishops, which fortunately for them I am not, I would tell them to forget a lot of pomposity, strutting across the stage, and suggest that they imitate the good bishop of Pittsburgh and try to develop a warm faith and a true religious enthusiasm, based upon reality. It would even be a good idea to forget finance and administration duties for a little while, in order to get down and up to the essential values. In a word, Bishop Welch has probably laid hold of the one fundamental element in religion at this hour. Every leader in America may well note the response to this preaching mission, founded upon the retreats. Maybe out of this welter of noise, money, smoke, speed and greed may come a new Oxford movement—a new holiness, born of the very necessity. Some way, in history, it appears that just when things seem to have reached a desperate pass, the door of hope swings wide.

Presbyterians Seek Unity

"Give me Scotland or I die," prayed John Knox. So God answered his prayer by giving him Scotland and tossing in Pittsburgh for good measure. Recently our city has been filled with Presbyterians of five types: United Presbyterians, Presbyterians U. S. A. and Presbyterians U. S., Reformed Church of America and Reformed Church in the U. S. In the fashionable William Penn hotel banquet hall distinguished visitors spoke their hopes. Dr. William J. Reid, of the First United Presbyterian church, presided. Dr. John

McNaugher, president of the U. P. Seminary here, called for unity. Said he: "There will be suspicions as to one another's orthodoxy, but be it so, whatever is alleged against organic union must be sifted. Hindrances of a so-called practical kind must be challenged as to their validity. There seems to be no determinative reason why we should not get together on a strong and durable basis." Dr. Robert Speer declared this meeting to be the biggest event in the history of Presbyterianism, next to that of birth. He said that a milestone was reached. While imploring the delegates never to forget the holy memories of the past he advocated union and pointed out the advantages in both home and foreign missions thereby. Dr. Raymond Clee, of Jersey City, representing the Dutch Reformed church, thought that those of Presbyterian culture really possessed a common platform sufficient for actual union and called for unity so as to do away with the overchurched condition of America and to make possible the meeting of current problems. Dr. James I. Vance, of Nashville, represented the Presbyterian church south. Said he: "Strange indeed is it that the church which preaches brotherhood should be the last to release its grip on the rags of division. The blessing of a united church to a once divided country cannot be overestimated." The total church membership represented at this gathering is 3,200,000. The German Reformed church has some 300,000. This church, while not officially represented, sent fraternal delegates who told of the recent union with the United Brethren church. Among the distinguished leaders present may be mentioned: Dr. Harry W. Noble, Dutch Reformed, Jersey City; Dr. Lewis S. Mudge, Presbyterian, north, Philadelphia; Dr. William R. Dohyns, Birmingham, Ala., Presbyterian, south; Dr. C. J. Williamson, New Castle, United Presbyterian; Dr. Hugh R. Moffet, Monmouth, Ill., United Presbyterian; Dr. Hugh K. Walker, Los Angeles, Presbyterian, north; Dr. William O. Thompson, Columbus, O.; Dr. Henry C. Swearingen, St. Paul; Dr. R. W. Thompson, Milwaukee; Dr. W. L. McEwan, Pittsburgh, and Dr. S. N. Hutchinson, Pittsburgh, Presbyterian, north; Dr. Thomas S. Clyce, Austin College, Tex., Presbyterian, south; Dr. Malcolm J. MacLeod, Church of St. Nicholas, New York; Dr. W. E. McCulloch, Los Angeles, United Presbyterian; Dr. J. Ross Stevenson, Princeton, Presbyterian, north; Dr. W. B. Anderson, Philadelphia, United Presbyterian, and Dr. Richard O. Flinn, Atlanta, Presbyterian, south.

JOHN R. EWERS.



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tion has as its purpose to disburse throughout the world, through welfare organizations, funds for the relief of underprivileged and undernourished children. Three gifts of \$10,000 each have just been authorized for the children of Porto Rico, the China child welfare, inc., and the

China famine relief association. Other gifts also totaling \$30,000 were provided.

McKinley Foundation at U. of I. Observes Dedication Week

Feb. 16-23 is being celebrated as dedication week at the McKinley foundation

Correspondence from Western New York

Buffalo, N. Y., February 4.

THE consecration of an Episcopal bishop is divided into three parts, the ecclesiastical, social and complimentary. The triangle was complete in the services and ceremonies which on Jan. 23, set apart Dr. Cameron J. Davis, for thirty years rector of Trinity church, Buffalo, as the successor of the greatly beloved Bishop Brent. Bishop Fiske of Syracuse preached the consecration sermon, a right good one on the qualities which should be found in the man who fills a bishop's office. The ecclesiastical ceremony, in beautiful Trinity church, was bright with color and overlaid with form, but impressively sincere withal. Notable in the ecclesiastical procession were representative clergymen of Methodist, Presbyterian, Lutheran, Unitarian, Congregational and Baptist denominations, a tribute to the catholicity of the new bishop. The social feature was a luncheon, attended by about 300, given at the Twentieth Century club. Then in the evening a great complimentary dinner, widely representative, was given in Hotel Statler. Well, one becomes a bishop but once, and even a big city like Buffalo does not witness the consecration of a bishop every day. Bishop Davis has the confidence and good will of all the churches.

Consecrate Successor to Bishop Brent

A Downtown Mission

As a type of Christian service, at the other extreme from the ritualism of the Episcopal church, is the work of the downtown mission. One of the best missions I know anything about is the White Light mission, Buffalo. At the head of this mission is a good Baptist woman, "Mother" Ross. For 35 years she has been there "where cross the crowded ways," pointing men to God, giving good advice, lending a helping hand. The 1929 annual report of White Light is before me. Conversions, 3974. Free beds, 2192. Meals, 2230. Articles of clothing given to 4265. Employment found for 151. All

this is done on faith, for White Light has never asked for a penny. And it is done in a room no larger than a fair-size living room. Every morning "Mother" Ross is at the city court telling boys who have gone wrong that they would not be in their present state if they had had Christ in their hearts. Mission work like that, in complete effacement of self and material gain, warms one's heart and renews one's faith in the power of the evangel.

Jamestown Dedicates New "Y" Plant

While I am on the subject of forms of Christian service let me speak of the Young Men's Christian association, especially of the Jamestown "Y." Since my last letter they dedicated their new \$450,000 building. I am a bit of a connoisseur on association buildings, having seen them in many lands. I have never seen a building, for association purposes, quite the equal of the Jamestown "Y." What about it is so superior? The structure itself, so solid in appearance. The furniture, fit for a palace, but none too good for the brotherhood of Christian men; made in Jamestown, one of the homes of good furniture. Off the boys' game and reading rooms is a boys' chapel, a combination club and meeting room, a dream of a room that will win the affection and reverence of any lad. Two things are unique in the Jamestown building—they have left out bowling alleys and they have no cafeteria. These are the rocks upon which many an association has been wrecked. At least the old ship has been damaged. Which is the experience not only of "Y's" but of many a church as well. Bishop Walter Overs, a Jamestown man, gave the dedicatory address. The Buffalo "Y" is still looking for a general secretary to succeed A. H. Whitford, recently retired after a long period of notable service. In the meantime the executive secretary, Walter Spaeth, carries on in the efficient manner which is his life-habit.

Preaching Missions Gain Favor

The preaching mission as a form of evangelistic endeavor is growing in favor. As far as our section is concerned this method had its birth in the mind of Bishop A. W. Leonard of the Buffalo area of the Methodist church. Bishop Leonard's idea includes preparation in the form of a friendly visitation of every home of the parish, then the ten days of preaching in a central place, followed by a spiritual crusade in each local church, personally seeking men and women for Christ and his church. Buffalo is one of five centers in which the preaching mission will be conducted this Lenten period under the

(Continued on next page)

Nineteenth Holy Land Tour

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Ray Allen, D.D.
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at the University of Illinois. This student center was a gift of the late U. S. senator William B. McKinley, the condition attached to the gift being that Illinois Presbyterians raise \$400,000 additional for maintenance and operation. The building was informally opened last October. Among the speakers scheduled for dedication week are Rev. John Timothy Stone, Rev. W. C. Covert, Rev. W. H. Boddy, Dean Thomas Arkle Clark and Governor Emmerson. Rev. J. Walter Malone, one of the ministers of the foundation, will also have part.

Hartford, Mich., Churches Hold "Fraternalization Meetings"

Rev. M. H. Terry, minister of the Federated church of Hartford, Mich.,—a federation of Baptists and Disciples—announces that his church is sponsoring, some time in March, fraternalization meetings,

CORRESPONDENCE FROM WESTERN NEW YORK

(Continued from preceding page)

direction of Bishop Leonard. Dr. John Finley Williamson, of the Westminster choir school, Ithaca, is coming to Buffalo for the special purpose of leading, in the closing days of the mission, a great united choir.

Sermon Themes Improve

I suppose my friends would say that I am obsessed with a dislike of cheap, or meanly stated, sermon themes. But I believe the American ministry is growing in grace. At least we are in Buffalo. I have to hunt long and hard on a Saturday evening, recent months, to find a sermon theme that does not measure up to a high level of intelligence and reverence. After diligent search I did find this one, "The Lucky Bride." Even this isn't as bad as many we used to see. In contrast we see nowadays scores of themes which show that preachers have really sensed the truth that they are called to be prophets, not vaudeville artists.

And So Forth

Rev. John G. Fleck, successor to Miles Krumbine at Parkside Lutheran church, was installed Sunday evening. Dr. Fleck comes from Baltimore backed by the special message of affection and confidence which the Baltimore council of churches saw fit to impart to Buffalo. . . The other Sunday our friends, the Roman Catholics, dedicated a church, giving it a name quite unusual for a church—the Holy Spirit church is the name. Why not? And why is it not most appropriate in this 1900th anniversary year of Pentecost? . . . Dr. Robert Johnston, good preacher from Canada, visited Buffalo the other Sunday and preached in North Presbyterian church. . . "Some day a master musician of the soul will appear to lead a symphony of joy and fraternity," said Rabbi Joseph L. Fink at the Delaware Avenue synagogue. "He will take all the little faiths and races and nationalities and peoples in the world that are now clashing in discord and will direct them into a magnificent symphony of harmony and unity." Worthy dream! To it we say, Amen! Amen!

BRUCE S. WRIGHT.

at which Rev. Edger D. Jones, of Central Christian church, Detroit, and some prominent Baptist minister, will be present and speak. It is expected that many Baptist and Disciple churches of southwest Michigan will be represented at the meetings.

Seattle Church Assures the President Of Its Peace Support

The University Baptist church, Seattle, Wash., Rev. W. K. McKibben, minister, has written President Hoover a letter in which he is advised of the church's "earnest prayer for divine guidance" for him and for the London conference, in their effort to "bring peace to the world."

Madison Congregationalists Dedicate New Church

The dedication of the new building of First Congregational church, Madison, Wis., occurred the week of Jan. 19, with principal addresses by Fred B. Smith, of the National council and Dr. Charles W. Gilkey, of Chicago. The new edifice is of stately Georgian design, and is one of the

finest church buildings in the middle west. Broadcasting equipment is built in. The program of activities for Congregational students at the university is carried on in connection with this church under the direction of Rev. D. E. Webster. In recognition of this student ministry the Congregational churches of the state are sharing in the cost of the building. The minister, Rev. R. W. Barstow, is completing the sixth year of his pastorate.

Rev. F. W. Burnham Returns to Local Church Leadership

Announcement was recently made that Rev. Frederick W. Burnham, for 10 years president of the United Christian Missionary society of the Disciples of Christ, had accepted a position with the commission of the Federal council on fraternal relations with churches of Europe. It is now announced that Dr. Burnham has accepted a call to the leadership of the University Park Christian church, Indianapolis, which has recently been formed by

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the union of North Park and University
Place churches. Dr. Burnham writes that
he will probably continue a nominal re-
lationship with the new Federal council
commission, but expresses satisfaction that
he is now entering again upon the leader-
ship of a local congregation.

Illinois Holds Interracial Conference This Week

The first state interracial conference in
Illinois is being held this week, Feb. 17,
18, at the Chicago Central Y building.
Special discussion is being given the rela-
tion the religious forces should bear to-
ward this movement. Dr. George E.
Haynes, of the Federal council's commis-
sion on race relations, and Dr. Frank O.
Beck of Evanston, had large part in plan-
ning the program.

Rev. R. S. Chalmers, of Dallas, Called to
Succeed Dr. H. P. A. Abbott at Baltimore

Rev. Robert S. Chalmers, dean of St.
Matthew's cathedral, Dallas, Texas, has
accepted a call as rector of Grace and St.
Peter's church, Baltimore, to succeed there
Rev. H. P. Almon Abbott, now bishop of
Lexington. Dean Chalmers, according to
the Churchman, is known as an Anglo-
catholic.

St. Louis Churches Confer On Evangelism

The annual conference on evangelism
was held at St. John's Methodist church,
south, on Jan. 27, with nearly 300 min-
isters of St. Louis and community present.
Among the speakers were Rev. Jesse
Bader, Disciples' secretary of evangelism;
Rev. Ernest Bourner Allen, of Oak Park,
Ill.; Prof. A. G. Wehrli of Eden semi-
nary, St. Louis, and Rev. Charles W.
Tadlock, who during his 17 years at Cen-
tenary Methodist church, south, St. Louis,
has added from 300 to 600 members to his
congregation yearly. Dr. Crowther, of
Grace Methodist church, delivered a mas-
terful address, as also did Dr. Robert E.
Speer, of New York city.

Bishop Edgar Blake Marries

The marriage is announced of Bishop
Edgar Blake, of the Methodist area of In-
dianapolis, and Miss Mary J. Eaton, a
graduate of Ohio university and formerly
a missionary to Italy.

Dr. Faunce Leaves Part of Estate to Brown

The late Dr. W. H. P. Faunce left
part of his estate to Brown university,
as a permanent fund, the income only to
be used, according to the terms of his
will. The estate is to be held in trust for
the benefit of the widow during her life-
time. At her death Dr. Faunce's three
brothers are to receive from the trust
\$10,000 each, the balance being left for
the use of Brown.

The Presbyterian to Have New Editor

In the Jan. 16th issue of the Presbyte-
rian, conservative weekly publication pub-
lished in Philadelphia, Dr. Samuel G.
Craig announces his resignation as editor.
He says: "I regret to announce that my
editorship of the Presbyterian is about to
be terminated. . . . At a meeting of the
board of directors action was taken re-
questing my resignation. . . . The occa-

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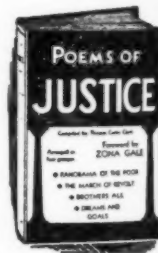
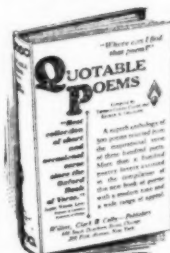
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sion for this action was dissatisfaction with the policy I have steadily pursued and which I was unwilling to alter, especially with regard to Princeton and Westminster seminaries." Westminster seminary is the school recently established to teach conservative views. The Presbyterian Advance, of Nashville, states that "reports indicate that a large majority of the directors of the paper advocate a policy of accord with the assembly's decisions," but predicts that, while the Presbyterian under another editorship may be less militant, there is no reason to suppose that it will not continue as the exponent of conservative views. The Advance passes on the report that Dr. William C. Robinson, a conservative, will succeed to the editorship.

Baker University Promotes Peace Cause

Baker university, Methodist school of Baldwin, Kan., recently observed a "world peace week," under the leadership of Pres. Wallace B. Fleming.

Delegates of Three Faiths Favor Merger

The Lowell, Mass., Courier-Citizen re-

ports that more than 250 delegates from the Merrimack valley conference of Universalist churches, North Middlesex conference of Unitarian churches and the Andover association of Congregational churches, unanimously voted in favor of an organic consolidation of the three denominations, at a conference held in Lowell, Jan. 28. The vote was taken on motion of Rev. Lorenzo D. Case, pastor of First Universalist church, Lowell. During the sessions of the conference Rev. Thomas H. Billings, of First Unitarian church, Salem, Mass., spoke on "The Message of the Unitarian Church"; Rev. Douglas Horton, of the Leyden Congregational church, on "The Message of the Congregationalist Church" and Rev. John Murray of Canton theological school, Canton, N. Y., on "The Message of the Universalist Church." Dr. James Gordon Gilkey gave the principal address at the evening session.

Dr. Reese Begins Service at Lincoln Center, Chicago

In his first message at Lincoln Center, Chicago, Dr. Curtis W. Reese, new head of the center, stresses the need of an ef-

fective interracial program, involving a department of adult education, under the leadership of competent experts, with classes, forums, clubs, etc.; a department of religious education; a department of dramatics and pageantry; of arts and crafts; music; recreational activities; athletics; a personal counsel department.

BRITISH TABLE TALK

(Continued from page 247)

the burning of the sealed envelope is a symbol.

From Outcaste To Caste

There are so many disheartening reports nowadays in the story of the church that it is peculiarly cheering to read the news that comes from Haidarabad. The synod in that district has sent the following message to the Methodist church at home: "Haidarabad, sending greetings, rejoices in great advance during the year. Eight thousand baptisms, many of them in the caste movement, which spreads widely throughout the district; thousands more pressing towards the light. In bewilderment we again seek your support and sympathy." There has been for years a movement among the outcastes in this district, but this has now spread to the caste people from circuit to circuit. It is right that those who are responsible for the Methodist work overseas should make an appeal to their own people at home to respond to such a call as this. It is not only in the Methodist mission that the gospel is moving from the outcastes to the caste people. In the Dornakal diocese the same unmistakable signs are being noted and in the L. M. S. area the beginnings are seen. It would be not without a parallel if the work of the gospel, making its start with the lowliest, went on to influence the higher ranks of Hinduism.

And So Forth

Dr. Poling has been here on a brief but valuable visit. He preached in the City temple for Dr. Norwood. . . . Episcopacy is taken to be the crux of the problem in the South India scheme for reunion. Some take up the position that episcopacy is essential to the being of the church everywhere; others are content to claim that the Church of England must remain episcopal as at present, but that the church in India is free to define and if needs be to modify the form of episcopacy known in this coun-

try. Others say, "Let India decide, but don't ask us to approve." . . . The Rhondra valley is still in a desperate need. "The whole population," Mrs. Mary Higgs writes in the Manchester Guardian, "seems to be settling down into apathy caused by permanent underfeeding." Much has been done through the Lord Mayor's fund and through the splendid work of the Friends, but the need for aid is still very grave. The guardians see what needs to be done, but they have no resources sufficient for providing works of public utility; they have to pay £20,000 a week in present relief. . . . The weavers of Lancashire have voted for a strike, but no strike action is likely to be taken for the present. The report of a government commission which will have a bearing upon the question at issue—the demand for an increase in wages—will shortly be due. . . . Among the new books published is one by Mr. Joad on "The Present and Future of Religion." Its positive conclusions are briefly that religion will live on as a form of mysticism but that Christianity in its organized form has failed and we are seeing its rapid decline and fall. His book, like so many others, is weakened by the fact that he judges the Christian church by its weakest members. . . . Miss Sheila Kaye-Smith, the novelist, has recently joined the Church of Rome; she was formerly an Anglo-catholic. Of her former religious life she now writes: "Looking back it seems now as if I had been one of a party of children planting flowers in the sand, by sticking in the stalks of flowers we had picked from somebody else's garden. These flowers have no root, and they cannot grow apart from the soil out of which they were taken." This is a judgment worth considering carefully; it loses some of its weight when the real character of the Christian religion is remembered. If it is in reality a prophetic religion, the values of it cannot depend upon the ecclesiastical correctness. The life in Christ, which is the main matter, cannot be so radically different in the Anglo-catholic and in the Roman.

EDWARD SHILLITO.

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It is the plan of Dr. Reese to work out these plans, as far as possible, beginning in October. Abraham Lincoln center was established in 1905 by Dr. Jenkin Lloyd Jones as an experiment in democratic fellowship and service. An outstanding feature of the work of the center has been its All Souls pulpit through which messages are delivered at the center from week to week by leaders in many fields of thought.

New York to Study Financing for Social Agencies

A study of central financing for social agencies will be undertaken by the Welfare council of New York city, according

to Walter S. Gifford, president of the American Telephone and Telegraph company, chairman of the Welfare council's special committee on central financing. New York does not now have a community chest for the joint raising of funds for social work. But there is a measure of central financing through such organizations as the federation for the support of Jewish philanthropic societies, the Catholic charities, and the United hospital fund. Whether New York should have one community chest, whether each borough should have a separate chest, whether the various denominational or racial groups should attempt to finance their social service work jointly, whether an entirely new type of central financing is desirable or whether the present situation is the most advantageous for the community, are some of the questions to be answered in this study.

R. W. Babson Heads Commission On Church Attendance

Roger W. Babson, business specialist of Boston, is the head of a new commission on church attendance of the Congregational church, which is to make a study of the attendance problem and suggest methods of increasing church attendance.

Mexican Evangelical Seminary Begins 13th Year

The Evangelical Seminary of Mexico, the interdenominational institution for the training of ministers and religious workers in that country, began its 13th year Feb. 6. According to the report of Rev. W. A. Ross, its president, there were enrolled, during 1929, 25 students in the regular courses, 12 students in special courses, 20 in the Bible institute and 144 in the extension department. They represented eight denominations: Methodist, Southern Methodist, Episcopal, Presbyterian, Congregational, Disciples, Friends and the Assembly of God. They came from 18 different states in Mexico.

Pastors of Pennsylvania See Need of Church Mergers

At the pastors' state convention of the Pennsylvania council of churches, held at

Harrisburg, Jan. 27, the need of church mergers in order to prevent overchurching in sparsely settled communities was discussed by representatives of 33 denominations. In a report of Dr. H. N. Morse, based on a survey of 20 Pennsylvania counties, it was shown that there are 135 denominations in the state. The survey showed one church for every 1000 population in urban sections, and one church for every 450 persons in rural sections. There were found to be 798 Protestant churches in 150 rural townships, or an average of one for every 223 persons, while in 55 villages there was one church for every 112 persons. In 27 per cent of the rural area studied, one pastor served at least four congregations, and sometimes as many as seven or eight. Dr. Morse intimated that the solution for overchurching might be federated churches, combining them or enlarging the parishes so that each church might have a resident full-time pastor.

Tragic Death of Mrs. G. D. Edwards

Mrs. Ida Edwards, wife of Dean G. D. Edwards, of the Missouri Bible college, Disciples school at Columbia, Mo., was found dead in her home Jan. 28. It is believed that she had inhaled gas in a mood of depression. Mrs. Edwards had suffered for several months from a severe nervous trouble, and had only recently undergone examination at the Mayo hospital. An honor graduate of the University of Missouri, Mrs. Edwards was devoted to the work to which Dr. Edwards has given his life, and was known as "a loyal and adoring wife and mother."

Dr. J. A. Morehead Resigns as Lutheran Council Director

Dr. John A. Morehead, who has served for the past seven years as executive director of the National Lutheran council and during the four years preceding as chairman of its European commission, resigned the directorship Jan. 16, at the council's annual meeting, held in New York city. This action was for the purpose of freeing the National Lutheran council for the intensive development of

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its home work and of enabling Dr. Morehead to devote full time to his increasing duties as president of the executive committee of the Lutheran world convention, which was charged at the Copenhagen meeting last summer with continuing the work already begun and preparing for a third world convention of Lutherans a few years hence. Rev. Dr. Ralph H. Long of Columbus, O., stewardship secretary of the Lutheran Joint Synod of Ohio, was called to serve as executive director.

Dr. Hough to Preach as Well As Teach

Dr. Lynn Harold Hough, who will take up, in September, the leadership of the department of homiletics at Drew seminary, will also occupy the pulpit of the Madison, N. J., Methodist church. A second minister will be appointed to have full charge of the pastoral work of the church, as well as the young people's and educational work.

BOOKS RECEIVED

- Jews Without Money, by Michael Gold. Horace Liveright, \$3.00.
 The Significance of Personality, by Richard M. Vaughan. Macmillan, \$2.50.
 A Free Church Book of Common Prayer. J. M. Dent & Sons, London.
 The White Satin Dress, by Mary Raymond Shipman Andrews. Scribners, \$1.75.
 Mahatma Gandhi's Ideas, by C. F. Andrews. Macmillan, \$3.00.
 Christian Reunion in Ecumenical Light, by Francis J. Hall. Macmillan, \$1.40.
 The Resurrection of Man, by R. H. Charles. Scribners, \$2.50.
 The Lost Book of the Nativity of John, by Hugh J. Schonfield. Scribners, \$1.75.
 Be of Good Cheer, by W. P. G. McCormick. Longmans, \$1.00.
 Mind and the World-Order, by Clarence Irving Lewis. Scribners, \$3.00.
 Types of Philosophy, by William Ernest Hocking. Scribners, \$2.50.
 Free, by Blair Niles. Harcourt, \$2.50.
 All Our Yesterdays, by H. M. Tomlinson. Harpers, \$2.50.
 The Christian Content of the Bible, by George Holley Gilbert. Macmillan, \$2.00.
 Murder at High Tide, by Charles G. Booth. Morrow, \$2.00.
 Catholic Doctrine in the Bible, by Samuel D. Benedict. Old Catholic Truth Society, Box 1776, Los Angeles, \$35.
 Pilgrims to Parnassus, edited by Lucia Trent and Ralph Cheyney. Bozart Press, Atlanta.
 Under Head-Hunters' Eyes, by Alva C. Bowers. Judson, \$2.00.
 Elizabeth Barrett Browning, by Louise Schultz Boaz. Longmans, \$3.50.
 Going to College, by William C. Spicer. Stratford, \$1.00.
 A Voice from the South, by James C. Rule. Stratford, \$1.50.
 China's Revolution from the Inside, by R. Y. Lo. Abingdon, \$2.00.
 George Washington, 1777-1781, the Savior of the States, by Rupert Hughes. Morrow, \$5.00.
 Public Ownership on Trial, by Frederick L. Bird and Frances M. Ryan. New Republic, \$75.
 The Challenge of the Prophets, by Oswald Ryan. Gospel Trumpet Co., \$1.00.
 The Child in the Congregation, by Jay T. Stocking. Pilgrim Press, \$1.50.
 Town Government in Massachusetts, 1630-1930, by John F. Sly. Harvard University Press, \$2.50.
 India's Political Crisis, by William I. Hull. Johns Hopkins Press, \$2.00.
 Jenny, the Romance of a Nurse, by Norma Patterson. Farrar & Rinehart, \$2.00.
 France, a Nation of Patriots, by Carlton J. H. Hayes. Columbia University Press, \$4.50.
 The Life and Letters of Sir Harry Johnston, by Alex Johnston. Jonathan Cape & Harrison Smith, \$3.50.
 Inter-Church Hymnal, compiled by Frank A. Morgan. Musical editor, Katharine Howard Ward. Biglow & Main.
 What Is Eugenics? by Major Leonard Darwin. Galton Pub. Co., \$1.00.
 Religion and the Modern Mind, edited by Charles C. Cooper. Harpers, \$2.00.

"The Saga of a Surgeon" "A Drama of Kindliness" "A Romance of Religion"

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